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Zion's Herald.

CHARLES PARKHURST, Editor.
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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The Outlook.

A speed of over 33 miles per hour has been reached by the English torpedo-boat destroyer, "Dragon." Not content with this, the Admiralty will add more boiler power to the new vessels of this type just ordered, with the expectation of adding a mile and a half to this extraordinary record.

During the first five months of the present year, according to figures published in the Chicago Tribune, gifts and bequests aggregating \$10,494,150 were made to various public institutions and objects in this country. Add to this the innumerable and unmarked rills of private charity, and we can see why Socialism, of the European sort, has no *raison d'être* among us.

After much vacillation the British government has announced its intention to establish a protectorate over the country between Uganda, in Central Africa, and the coast, and to construct a railway across it. That this decision enjoys popular favor was shown by the large majority manifested (249 to 51) when the House of Commons voted £30,000 yearly for administering this protectorate.

A tardy honor is to be rendered to the memory of Rev. John Robinson, the true leader of the Pilgrims, by the erection of a church at Gainsborough, in Lincolnshire, Eng., to bear his name. If death had not overtaken him, he would have followed to this country the sturdy flock for whom he found shelter in Holland, and his name would have been remembered with that of Brewster and other leaders and founders of our Republic. The foundation stone of the memorial edifice is to be laid by Ambassador Bayard.

The "passing of the horse" — its supersession by electric and cable roads and bicycles — is mournfully realized on the ranches of the West and Northwest. Its price has dropped from \$50 apiece a few years ago to about \$2 or \$3 apiece now. Demand has ceased, and horses no longer pay to keep. A concern near Portland, Ore., is buying these now useless animals by the thousands and converting them into oil, glue, tallow and fertilizers. Other concerns are canning horse meat for consumption abroad.

A relief expedition will leave St. John's, N. F., on board of the sealing steamer "Kite" early in July to go to Bowdoin Bay, West Greenland, for Lieutenant Peary and his brave companions, who have now been absent two years. Captain John Bartlett, an experienced Arctic navigator, will command the "Kite." The company will include ten scientists under the leadership of Emile Diebitch, Mrs. Peary's brother. They will conduct independent explorations, if possible, apart from the main object of the expedition.

The Manhattan Elevated Railway in New York has decided on an electrical equipment. The contract, which involves from six to eight millions dollars' worth of apparatus, has been taken by the Westinghouse Company. Locomotors of 200 horse-power will be used, and the cars will be both heated and lighted by electricity. Great economy in cost of operation is expected. The Nan-

tasket Beach electric road, from Old Colony House to Hull, has been started. If it demonstrates that frequent trains can be profitably run at a low rate of fare, our suburban routes, at least, will speedily abandon steam for electricity as a motive power.

In this country "the horseless carriage" is almost unknown, but several types of this "coming" road-vehicle were entered for the international race from Paris to Bordeaux in France and back on the 12th inst., and the average rate of speed maintained was about 15 miles an hour. The carriage propelled by the Daimler Motor (gasoline) was awarded the first prize of 40,000 francs, and also other prizes. It covered the entire distance of 750 miles in 48 hours.

Two hundred London pulpits (Nonconformist and Church mission) filled on Sunday last by women whose simple badge of white ribbon attested the cause to which they are devoted, was not only a genuine novelty to the English people of the great metropolis, but also an appropriate opening of the great international gathering in behalf of temperance. The most conspicuous of these meetings was the crowded one held in City Temple, in which Lady Somerset, Miss Willard, Miss Kearney and "Mother Stewart" took part. It was announced that "the polyglot petition" had received 500,000 more signatures in England alone during the past few weeks.

Though the Sandy Hook search-light, (which was mounted on the Manufactures Building at the World's Fair) is perhaps the most powerful in the world — its intensity of light being equal to about 300,000,000 candle power — it fails to realize what was expected of it as a detective agent in coast defence. The torpedo boats now built are so swift that they can either dodge the shaft of light, or escape observation by the color of their paint. Moreover, the very brilliance of the light makes it difficult for its manipulator to differentiate objects in its field. It can be used, however, to transmit messages to a friendly fleet at a distance by the Morse or a cipher code.

When Theodore Roosevelt resigned from the Civil Service Commission to become president of the Board of Police Commissioners in New York much was expected of him, and it is almost needless to say that this expectation has not suffered disappointment. Such energy and straightforwardness in dealing with a force of men whose arrogance, or impudence, and unfaithfulness on duty had become proverbial, has never before been exhibited in the police history of that city. Mr. Roosevelt prowls around nights, hunts up missing patrolmen, visits the police stations, and nearly every week rounds up delinquents at his office and lectures them soundly. It is quite evident that shirking, saloon-frequenting policemen will shortly disappear and faithful officers will keep their "beat" and perform their duty. Mr. Roosevelt's latest stroke — to treat men arrested for "disorderly conduct" with the same severity which is visited upon women apprehended for the same offence — will mark "a new epoch in morality" in our metropolitan city.

Naturally there is great dismay in South Carolina among the Negroes at the reversal of Judge Goff's decision relative to the registration law. That law was aimed at their disfranchisement, and the injunction granted by the federal court was hailed as a righteous intervention. The injunction proved, however, to lack legal warrant, because it dealt with an abstraction rather than with a fact. Whatever the obnoxious law threatened, no one had yet been disfranchised by it; it had not yet been put in operation; no wrong had yet been committed. Therefore the appellate court, with Chief Justice Fuller on the bench, dissolved the injunction. The Tillmanites, of course, are happy. There is

no legal impediment to their going on and making "a white man's government" for the State — until some case arises; until some disfranchised colored man seeks legal redress under the provisions of the fifteenth amendment to the Constitution. Then they may find their plan suddenly and effectively blocked.

The Manitoba government has refused to obey the order issued by the Governor General at Ottawa to restore the parochial schools. It declares that these schools as they existed up to 1890 (a period of nineteen years) were inefficient and their pupils remained illiterate; the provincial government does not feel justified in expending public money in the interests of illiteracy. It further declares opposition to separate schools on the ground that Anglican, possibly Mennonite and even Icelandic schools may hereafter be demanded. To comply with the order, which issues from the Privy Council, would seriously embarrass the present educational system and "imperil the development of the province." It is difficult to see, however, how the Manitobans can maintain their noble stand, and continue in their present relation to the federal government.

Lord Kelvin (better known as Sir William Thomson) has been investigating the electrification of the air by rain drops falling upon the sea. These fresh-water showers falling upon the salt ocean when calm cause an appreciable negative electrification of the air at the surface of the water. Further, he finds that the waves of the sea, when set in motion by a dry wind, by self-impact produce a positive electrification of the air, and this to a very considerable degree. In other words the ocean is a gigantic electrical machine, generating negative electricity in a rain storm and positive electricity in a wind storm. This explains why surf-bathing produces such a tonic effect, and why our east winds in summer are so life-laden.

What Russia lost in prestige as the dominating power in the East by the sudden rise of Japan as a first-class military nation, she is trying to recover by diplomacy, and her success in this line is certainly surprising. As respects Japan she has persuaded that insular kingdom to consent to withdraw, in due time, from the Asiatic mainland, and has placated the Mikado by agreeing to the new commercial treaty by which she surrenders the extra-territorial rights which she with other foreign countries has enjoyed in Japan. As respects China she has offered to guarantee a 4 per cent. loan of \$80,000,000 raised in France, to be used probably as an indemnity to Japan for consenting to give up Port Arthur. Her security for this loan is not yet published, but it doubtless includes the long-coveted open-water port. Moreover, this financial hold on China for a loan, which has thirty-six years in which to run, must give her, with France, a power over the Celestial Empire which will be felt in many ways. Thus Russia gains by diplomacy advantages in the East which she dared not wrest by war. At the same time by her recently-avowed alliance with France, she causes alarm in England and bitterness in Germany. The Czar has among his ministers men of great ability and shrewdness.

A battle royal has been fought in New York over what is known as "the Alnsworth bill" — a bill defining and extending the instruction given in the public schools of the State as to "the nature of alcoholic drinks and other narcotics and their effects on the human system." A certain amount of "temperance teaching" has been required in New York schools since 1884. The present measure proposes a minimum time for this study of four lessons a week for ten weeks in the primary, intermediate and high school grades (three terms in all), with satisfactory examinations. It encountered opposition from the school teachers while

on its passage through the legislature; but since it has been waiting the Governor's action, sides have been taken and the contention has waxed strong. The Superintendent of Public Instruction, President Seth Low of Columbia, President Schurman of Cornell, Bishops Littlejohn, Potter and Doane, not to mention others, have written letters against it. Gov. Morton has, however, for good and sufficient reasons, signed the bill — and done wisely in signing it.

To prevent the corrupt use of money at elections nine States of our Union have enacted laws more or less stringent, but not very effective in practice. Minnesota, the ninth State to adopt this restrictive legislation, has a carefully drawn law which imposes maximum limits upon expenditures, and requires both candidates and committees to publish after election a statement of all moneys received and spent. The number of voters regulates the permissible expenditure — not more than \$250 for 5,000 voters or less; for each 100 voters over 5,000 and under 25,000, \$2; for each 100 voters over 25,000 and under 50,000, \$1; and for each 100 voters over 50,000, 50 cents. Such laws are commendable, but they will not enforce themselves. Alert organizations such as the City Vigilance League in New York are needed to make them effective.

Prompt steps were taken, as soon as Mr. Olney assumed the duties of Secretary of State, to forbid, by proclamation, infractions of our neutrality laws as respects Cuba, and to despatch the cruiser "Raleigh" to the Florida coast to see that these laws are enforced. To enlist men, or fit out an armed expedition, against a country with which we are at peace, is a high misdemeanor punishable with fine and imprisonment here and making our government liable for damages to the government aggrieved. It does not appear, however, that the shipment of arms or munitions of war as a part of a cargo is illegal here; that is a simple commercial transaction, and must run its own risk at the other end. The Cuban "patriots" will not lack American sympathy; they have no right to expect anything more.

The world is not overstocked with genuine reformers — sturdy men, who never hesitate to follow their convictions at whatever cost, and who champion causes before success makes them popular. Yet such a man was Rev. Alonzo A. Miner, D. D., for nearly half a century pastor of the Second Universalist Church in this city, for more than half a century a recognized force in this community and a powerful pleader for every humane cause that needed righting, whose sudden death last week has made the world poorer. He began early, identifying himself with the antislavery movement and with Garrison, Phillips and Sumner, doing heroic service. But the cause which filled his heart and occupied his energies for nearly two generations, was an antislavery crusade of another sort — the redemption of his fellow-men from the bondage of strong drink. Here he was supreme. No one in Boston will take from him the palm of indefatigable work, in season and out of season, in private and in public, in individual and in organized effort, on behalf of temperance. Dr. Miner was intensely patriotic, a defender of our public-school system; he was also a prominent educator — he was president of Tufts College for 13 years, a member of the State board of education for 24 years, and held various important educational appointments; he was a director of the Peace Society, and president of the Anti-Tenement House League, and interested in many other philanthropic reforms; but the cause of causes to him was the suppression of the drink traffic, and for his noble services in this cause he will be longest remembered. To the age of nearly 81, he preserved almost unimpaired his astonishing mental and physical vigor. He will be greatly missed.

Our Contributors.

BEATTIE'S "RADICAL CRITICISM."

Rev. David Sherman, D. D.

HERE is a new book on the Higher Criticism. The author, though occupying a conservative position, is cautious and discriminating in his statements and temperate in his tone and treatment. He indulges in no wholesale denunciations. While opposing advanced Higher Criticism, he does not fail to recognize the valuable services of the Biblical critic. The critics are the sappers and miners, moving in advance of the army of progress, without whose skilled labors the army itself would be involved in inextricable difficulties.

Though regarded by many good people as a foul apparition, just ascending from the bottomless pit, charged with sinister purposes, Higher Criticism is as old as literature and has been most serviceable to truth. Men make an outcry against it, oftentimes, because they have not taken the trouble to know it. The stranger you bar out will be found, on a better acquaintance, to be your best friend, who insists on telling you the truth and exposing your false conception about the book you properly regard as the receptacle of God's highest and grandest revelation to man. However disagreeable for the moment, such correction is preferable to the flattery which leaves the soul in its ignorance and conceit.

We quite agree with our author that the Higher Criticism is not to be regarded and denounced as a hydra, a monster, a fiend incarnate, to be set upon by all the dogs of war. The Higher Critic is simply a Christian scholar devoted to a specialty. He may have more or less wisdom, as the case may be; but, if mindful of his true functions, he is a torch-bearer amid the ancient archives of revelation. That is, he is a servant of the truth, bearing light rather than darkness. We cannot get far astray in following this conservative author in a few additional reflections on a vexed subject about which men will not be silent.

Criticism is, as above intimated, a legitimate and honorable occupation. Criticism means simply examination, investigation, study; it is exploration, excavation with pick and shovel and with a blazing torch in hand to reveal what would be otherwise obscure. The pick and spade are designed to break the crust of custom, to remove the rubbish of error and expose to the light of the sun pristine truth in its primal beauty and real proportions. The critic is thus the pioneer; he does the rough and coarse work in opening the field and casting up the way for the army of occupation or body of cultivators. The achievements ahead are as much his as they are those of the man who strikes the final blow.

Criticism is an important department in all books on Biblical introduction. No such book would be complete without it. To omit the critical department would be like issuing Hamlet with the part of Hamlet omitted; a main feature in the treatment, without which other parts could not be studied to advantage, would be wanting. Criticism is not peculiar to the study of the Bible; it holds an important place in the study of all literature, especially ancient literature. The critic must often deal with the book before the student can profit by its use. Suppose you find for the first time a copy of Chaucer—you could not read it without great difficulty. You would turn at once to the critic, who studies the words, sentences, paragraphs, and the condition of the text; or, it may be, he takes a wider view, including the poet's entire works, their relation to the age, their true order, or whether any parts of them were taken from the French or the Italian.

This is what the critic does with the Bible. He studies the words, sentences, the condition of the text, and compares the English version with the original as found in the MSS. This is the Lower or Textual Criticism, because it begins at the bottom, or lower edge, of our investigations in connection with the text. But the student does not stop here. He passes on to the larger inquiry which concerns the whole book—as to date, authorship and unity. Was it written by the man whose name it bears? Was it written in the period given by tradition? Is it the sole production of the re-

puted author, or did he make extracts from various works of contemporary or earlier authors? These and kindred inquiries are certainly legitimate and indispensable to the attainment of the truth in the matter. But such inquiries as these are the very gist of the Higher Criticism, which is only another name for the investigation of the book as a whole. The Higher Criticism is as legitimate, as indispensable, as the Lower. Its results must make up an important part of the furnishing of the Biblical scholar.

Among Higher Critics, as among Lower Critics, historians and scientists, there are many types and varieties, all of which may, for our purpose, be reduced to three classes—the conservative, the progressive, and the advanced or radical. The conservative is one who abides by old ideas and methods of investigation. The progressive is in search of new light on the Biblical record and holds it is not impossible that new light may break in parts of the field which have hitherto remained obscure. He takes nothing for granted. Abiding in an expectant mood, he awaits any new evidence and is prepared to accept it at its intrinsic value. The large assertions of over-confident advocates are accepted with large discount. He favors investigation, and appropriates new knowledge as its validity is made to appear. The advanced critic goes beyond and claims already to have made large conquests in the field of knowledge; the progressive Higher Critic does not necessarily accept his findings. These three classes are alike in their general purpose and in the common subject they are called to investigate. They are all Higher Critics, but Higher Critics operating by different methods and with different ideas and purposes.

Leaving for the moment the conservative out of the account, let us see how the progressive and radical Higher Critics differ from each other. They both court investigation; they are both hopeful of attaining new truth; they are differentiated by their assumptions and methods of procedure. But just how do they differ? (1) They differ in their pre-suppositions, or the assumptions on which they proceed. The progressive claims no presumptions, but professes to come to the investigation with an open mind, prepared to accept any conclusions for which he finds adequate evidence. On the other hand, many of the German Higher Critics hold by the principles of the Hegelian philosophy, and "that philosophy is an elaborate system of absolute idealism, which really constitutes a scheme of idealistic pantheism." It is fair to say that similar pre-suppositions are really involved in the statements of Higher Critics who have not consciously adopted the German philosophy. (2) But the advanced Higher Critics generally reject the doctrine of the supernatural, or empty it of any divine meaning. Nature is their authority. With idealistic pantheism, miracle, supernatural revelation and the Incarnation of the Son of God are incompatible. The progressive Higher Critic accepts no such pre-suppositions. There are certain facts in connection with the Incarnation which are to be accepted on evidence. Christ died and rose again. These are facts to be grasped by sense and reason, irrespective of any supposition in regard to the supernatural. The supernatural lying around any fact does not prevent the acceptance of the fact by reason. (3) Again, as a matter of course, the destructive critic denies the inspiration of the Scriptures; for the man accepting naturalism as his working platform can find no place for the inspiration of the Word. The Bible was received on the natural plane, without any special spiritual uplift of its authors. Such critics as Graf, Kuenen and Wellhausen reject inspiration, while others, as Robertson Smith, Driver, Cheyne, President Harper and Prof. Briggs all retain belief in the doctrine. (4) But, finally, the destructive critic accepts the Christian religion as a development from paganism. As the Gospel is by him reduced to the natural level, there is no other way to account for the Christian system than by such an emergence from baser pagan elements.

Whatever may be said of the advanced Higher Critic, who abandons the supernatural, it seems from the above quite possible for an orthodox believer to be a progressive Higher Critic. He holds firmly by the supernatural, Biblical inspiration, and the divine origin of Christianity. He seeks only to ascertain how that inspiration operated in the formation of the books of the Bible. The settlement of the whole matter must come through the investigation of facts. He wishes to know what happened

and the true significance of the happenings.

Prof. Beattie in his thoughtful and candid little book recognizes, as above, the legitimacy of progressive Higher Criticism. Against this he has no word of complaint, but he has many of commendation. His criticism, as the title tells us, is against the radical and ruinous Higher Criticism which builds not on the facts in the case but on certain principles entering their argument as pre-suppositions. The objection to them is not that they are Higher Critics, but that they have adopted a false method and vitiated their argument by assumptions which have no right to be there. The destructive Higher Critic renders judgment before examining the witnesses; and then construes the testimony when rendered in accord with his fore-judgment. His examination of the witnesses is well, but whether he gives a proper summing up of the evidence is for every reader to judge for himself. Prof. Beattie takes large exceptions to this putting of the matter by men who exclude the supernatural and deny inspiration; that is, he discriminates, as all wise and candid men should, between good and bad Higher Criticism.

Brookline, Mass.

A NOTABLE ANNIVERSARY.

Rev. Wm. Nast Brodbeck, D. D.

ON Saturday, June 15, the 88th anniversary of the birth of one of the most remarkable men of this century was celebrated—that of Dr. William Nast, familiarly known as the "father of German Methodism." This important event will receive marked recognition by the press of our church, and will be quite generally celebrated on the following Sabbath in our German Methodist churches. Dr. Nast will spend the day and the succeeding Sabbath at Marion, Ohio, as the honored guest of the German Methodists of that city, who, on those days, will celebrate the semi-centennial of the founding of their church by this eminent servant of God during his first missionary tour through that State.

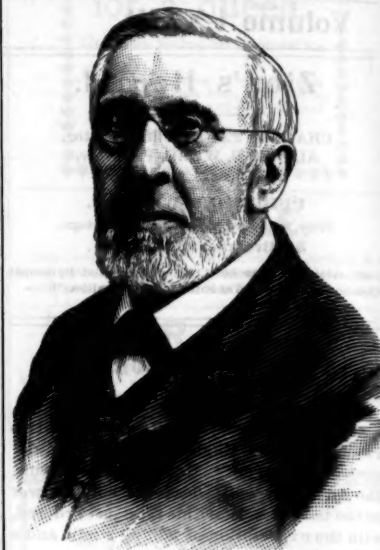
Dr. Nast's life and career are doubtless without a parallel in the history of Christian workers. Born at Stuttgart, Germany, in 1807, he developed intellectually so rapidly that at the early age of fourteen years he began the study of theology at the Blaubeuren Seminary. Subsequently he became a fellow-student with David Frederick Strauss at the Tubingen University. While thus engaged he became so imbued with skeptical tendencies, as a result of the rationalistic teachings and atmosphere of this celebrated school, that he turned away from theology and began the study of philosophy. Emigrating to this country when only twenty-one years of age, his rare abilities were soon recognized by the educational institutions of his adopted land, and he was speedily called to several important positions, among which were those of instructor in German at the Military Academy at West Point, and professor of Greek and Hebrew at Kenyon (Ohio) College.

While engaged as a teacher at West Point, he frequently heard Methodist preaching from a man by the name of Romer, and became deeply convicted of his need of a supernatural deliverance from sin. But such was the skeptical condition of his mind as a result of the rationalistic teachings received, that for three years he struggled on in a mighty conflict with doubt and unbelief, until on the 17th of January, 1835, at a quarterly meeting held at Danville, Ohio, he entered into the rest of faith. Just how this occurred may be best told in the words of his son, Dr. Albert J. Nast, editor of the *Christian Apologist*: "The meeting had closed, and he was sadly leaving the house. When at the door, he cast a wistful glance at the happy converts still rejoicing at the altar. At that moment a still small voice whispered: 'Is there not bread in my Father's house, and to spare?' He turned back, and kneeling again at the altar, offered nothing but humble trust in the merits of Christ; and in the twinkling of an eye he received the witness of his adoption, arose to his feet, and rejoiced with a joy unspeakable and full of glory."

But while such was his clear and undoubted conversion, his whole life has nevertheless been a battle against skepticism and unbelief. His son, in a letter to the writer, says: "If ever a saint in heaven will appreciate its rest, my father will, for he is literally fighting for every inch of the road thither." All this shows how dangerous it is for a young person to come into contact with subtle unbelief and rationalism, especially when the natural trend of the mind

of such young person is toward doubt and skepticism.

In the fall of the same year of his conversion, young Nast was admitted to the Ohio Conference and sent forth as the first German missionary of the Methodist Episcopal Church, with his headquarters at Cincinnati. At the close of his first year's labors, the young missionary could report but three conversions; and so discouraging seemed the outlook that at the Conference



Dr. William Nast.

session a motion was made to abandon the work among the Germans, on the score that the peculiarities of the German mind were such as to render successful missionary labor among them highly improbable, if not altogether impossible. This motion would have prevailed had it not been for the earnest pleadings of the devoted young convert, seconded by those of a few influential members of that body. At the close of his third year of labor, the young preacher was able to report the organization of the first German Methodist Church in the world, with a membership of thirty souls. This was fifty-seven years ago the coming fall. And what have been the issues of that feeble beginning? We now have nine German Conferences in this country and three in Europe; and these twelve Conferences report a total of 849 traveling preachers and 84,173 lay members; 105,174 officers, teachers and scholars in their Sabbath-schools; and church and parsonage property valued at \$4,632,673. And all this as the results of fifty-seven years of labor; and the man who inaugurated it all is still alive and about to celebrate his 88th birthday! Is there anything in the annals of modern missions to parallel this marvelous history? In January, 1839, the *Christian Apologist* was founded by Dr. Nast, and for forty-nine years he was its editor-in-chief, and is still its honorary editor. Today it has a circulation amounting to 20,231 copies, or one paper to every three German Methodists in this country. It also has a monthly magazine with a circulation of 9,150 copies, and a Sunday-school weekly with a circulation of 29,945 copies. It has, in addition to all this, seven higher schools of learning, two orphanages, one emigrants' mission, one home for the aged, three deaconess institutions, and a flourishing Epworth League with over two hundred chapters, and seven or eight thousand members.

Such are the fruits of the life-work thus far of this glorious old man. Well may the German Methodism of our land, and of the fatherland, celebrate his birth anniversary. And well might the Methodism of the entire world pause to do him honor at this interesting period in his life's history. For where is there a type of Methodism to be found equal to our German Methodism? Deeply spiritual in its life, absolutely loyal in its practices, always liberal in its support of the great enterprises of the church, and unswervingly faithful in its devotion to every interest of the Redeemer's kingdom—it is a model worthy of imitation and emulation by all other Methodisms.

May the blessing of the Great Head of the Church ever be upon His aged servant; may his last days be full of peace and honors; may his entrance into the life beyond be abundant and triumphant; and may his joy be eternal and inexpressible, as he casts his crown, glittering with stars, in adoring wonder at the feet of his risen and glorified Redeemer!

Charlestown, Mass.

*RADICAL CRITICISM: An Exposition and Examination of the Radical Critical Theory Concerning the Literature and Religious System of the Old Testament Scriptures. By Francis B. Beattie. With an Introduction by Dr. W. W. Moore. New York: P. H. Revell Company. Price, \$1.50.

COLORED PEOPLE.

[FROM AMONG THE NORTHERN HILLS. BY W. C. FINE, LL. D. Copyright, 1895, by Harper & Brothers.]

INTELLIGENT minds are seeking with great sincerity the solution of the problem: What is to be the future of the colored race in our country? And many are seeking it in great kindness. The governing white race in the Northern States are in general as ignorant of the character, the qualities, the abilities and disabilities of the colored race as they are of the character of the Afghans.

I am not speaking now of how little Northern men know about the colored race in the Southern States. I refer to the knowledge which whites in New England, New York, and elsewhere have of the colored people in their own States and towns and villages.

Political excitement and the wiles of politicians for the past forty years have kept the Southern colored man in sight so constantly that the Northern colored man has sunk out of sight. That kind of philanthropy which many delight in—forming societies, making speeches, collecting other people's money to spend—has found ample field in distant parts of the country, and the charity which ought to begin at home has not had its beginning.

There is more need today of Northern people recognizing the condition of the Northern colored man than of bothering about the Southern colored man. The colored race in the North is more neglected by Northerners, more isolated, set apart by the dominant sentiment of the whites, than the colored race at the South by white Southerners. The relations between the two races at the South are more Christian, more favorable to the elevation of the colored man, than at the North.

These are strong statements, but I write them deliberately and with knowledge. I could fill volumes with what I am confident would interest some readers—records of my personal acquaintance with Northern colored people, their homes, their employments and enjoyments, their social gatherings, their mutual benefit efforts, literary and other clubs and societies, their marriages, their funerals, and especially their religious associations in churches. It is piteous beyond expression to see how utterly alone and unaided they are.

The colored people of the Northern States are, in fact, more "looked down on" by Northern whites than are the Southern freemen by Southern whites. This is no sweeping statement that I make without observation. Look around you, my friend, wherever you live, and consider the subject. What do you do for colored people? What is your mental method of regarding them? What do you know about the race in your city? Did you ever try to help them in any of their efforts to help themselves?

There are good people at the North who are living in complete self-satisfaction that with the abolition of slavery in the South they have done a glorious work, and all that they need do for the colored race in all the States, North and South. And all the time, at their doors, close around them, the race is living, a dependent people, unaided, uncared for, disregarded. There is plenty of work for the philanthropy of the North among Northern colored people.

The struggle of the colored people of the North for their own improvement and general advance is one of the deepest interest, full of pathos, because so patient and so unaided. Brought up in my babyhood and childhood by the hands of colored people, watched in my boyhood and youth by dark faces that I loved as well as any white faces, I have all my life been closely attached to many colored folk. How many Northerners who read this were ever at the wedding of a colored young man and woman, the baptism of a colored child, a social gathering of colored people, a meeting of a literary society of colored young men? How many of you ever cheered a respectable colored family by a friendly call—not a visit of patronage, but one of good-will and neighborliness? How many of you ever went, where all are free to go, to the funeral of a colored person? Do you say you were never invited on any such occasions? Why not? Did you ever give indication that you would accept an invitation? Would you go, if invited, except as a matter of curiosity? Those people, as a class, throughout the North, live always conscious that you don't want their invitations, that you don't purpose to associate with them on any terms of any kind which may imply equality. Equality! The word is one of the humbugs of our age. It is the name of an imagination, a condition that has no existence in social and community life. In many a group of white men and women in society there are some (and you know them when you meet them) who are fitter for the State Prison than for your companionship; some who are immeasurably below others in moral, intellectual, physical, and other considerations. You are not going to make people your equals, black or white, by treating them as your "neighbors" in the highest authoritative sense of that word. Legislation about hotels and railways will never produce equality. That will always be an individual question, dependent on influences far above the reach of law. You can no more legislate a man into society which rejects him than you can legislate railway and stock swindlers out of society which accepts them.

Don't imagine me seeking to abolish distinctions of the races, and bring about even apparent equality. I don't believe in it, don't want it, don't believe all the philanthropy on earth will or ought to accomplish it. Educated in the

Westminster Catechism, I would have all men taught their duties in their several places and relations as "superiors, inferiors, and equals"—places and relations which will exist for all eternity, here and hereafter; without which the world would stagnate on a dead level of imbecility. But the superior owes duties of kindness, assistance, protection, education, sympathy, love to the inferior.

Yes, that is the word, love. I know, — or I should say I have known, for all of them have gone to God and rank now as He ranks His chosen, in various lustre—I have known black men whom I loved, to whose lives of faithfulness, in their humble stations, I look back with affection, to whose graves my thoughts go, in wakeful night-times, as they often go to the graves of the beloved dead.

It was but a short time ago that one of them died. He was a servant, but more than a servant, steward of the entire household, of family interests, and a large part of the financial affairs, trusted and faithful, respected, honored—I use the word again—loved, by the old, by the children, by every one. The house was in one of our most wealthy cities. Few men in the city were more widely known or respected by the community, rich and poor. His fine form, his speaking countenance, his intelligent eye, all made him a man of mark. He was a gentleman in every sense of the word—in manner, habit, kindness to those whom he could help, and he helped many in higher stations than his own. His intellectual ability and his intelligence were above those of the average of the people of the city. He was honored and trusted by the colored population. He was a free giver according to his small ability in charities and in his church, in which he held the most responsible position as a layman. I have no space to dwell on the beauty of his character, which made us all love him. He was a child in his simplicity of faith, while he was a man in his unbending integrity. We never thought of the household as existing without him. When he was struck down by sudden illness, we had a revelation of the social conditions of the colored people in the city which astonished us. He was a member of a society. From the moment of his attack his associates devoted themselves to him, and when they found that everything possible was done for him as a member of the family, they detailed, day and night, three men to be ready for any emergency. Night after night I walked through the house and saw in the gloom those three dark forms and faces, motionless, only the eyes asking me if anything were wanted. They offered to detail a man to supply as far as possible his place as butler, this being a part of their system whereby to save one of their number from losing employment by sickness. At the same time a similar association of colored women, of which his wife was a member, detailed women to attend on and help the wife and care for the young children of the sick man, all of whom were members of the household. No wealthy white man in the land can, with all his money, command such unremitting, devoted attention in his last illness as the colored man and women thus gave to one of their number. There was no moment in all the weeks of his sickness that there were not several men and women within call to supplement the attentions we gave him. There have been sad mornings in that old house, when the daylight has come in on the dead faces of those of the family who have gone, but scarcely one more sad than that morning when his dark face was set irrevocably for the first time. His funeral was appointed for the third day after, and the daily papers gave notice of the hour at which would be buried, as the notice said, this "faithful steward and friend." His coffin stood in the very spot where had stood the coffin of the old father whose years of age and feebleness he had tended to their close; where had stood the coffin of the mother, whose saintly memory hallows the old house under the trees she loved; where each coffin of each of our dead in the old home had stood. He was a lover of flowers, and abundant bloom was around him. At the appointed hour the house began to fill. Every room, hall, staircase was crowded with an assembly of people, some there to honor a dead man worthy of all honor. His favorite hymn was sung with exquisite melody of voices. So, all the care and tenderness that we could bestow on our dead fathers or brothers we bestowed on him, for he was one of us. But in the crowded assembly which came to honor the dead, there were only two white men and four white ladies. Nor was this matter of surprise. It is not a special characteristic, so far as I know, of any one part of the North, that the color line should be drawn thus sharply. It is thus drawn everywhere. I have attended many funerals of colored persons, and in most cases have been the only white person present.

Writing about colored people reminds me of an old couple, who were once well known to many readers of this, and who have for some years past been citizens of another country, where they are happily settled. For there is a better country than this of ours, however we may boast of our institutions.

The Church of the Transfiguration in New York is widely known by a name given it long since—"The Little Church Around the Corner." This was never a properly descriptive name, for it is not a little church. It seats nearly a thousand people and is generally full. But the low ceiling, the wandering shape of the floor, the quiet and warm tone of the decoration, the paintings hanging low on the walls, and the numerous memorial windows, many of which are to children of the parish, give it a more com-

pect and home-like appearance than some other churches, and lead strangers to underestimate its size. The members of the Transfiguration parish, old and young, are warmly attached to their church, and it is unnecessary to add that they are still more warmly held in bonds of very tender affection and respect to the rector, who is their father and friend. The church was founded by him and has always been under his guidance. It is a working church, reaching in its charities and ministrations all classes and colors of people. The record of these works is not to be published here. It is kept in a book elsewhere. Not the least interesting and important part of the work is among the colored people of New York, many of whom are members of the parish.

Old members of the parish remember George and Elizabeth Wilson, who for a long period were door-keepers and pew-operators in the church. Wilson was a tall colored man with gray hair and beard, a wrinkled forehead over a pair of fine eyes, a stoop in his back, and sometimes a halt in his step. For he was a rheumatic old man, quite feeble, never fit for hard work, and therefore a pensioner on the charities of the church. He did a little work, with his wife, in and about the church, which, on week-days as on Sundays, always open for any one who may seek a place of rest and prayer. Elizabeth was not much better in health and strength than Wilson, but she was more active, and regarded the church as her special possession and care, for which she was responsible to the rector and to God. Wilson had been a slave in his younger days. Elizabeth was born free. At almost any time of any day you would be sure to find the two, moving slowly about the church, dusting here, cleaning there, arranging this or that; or perhaps sitting, silent, as if at home. They knew every member of the parish by sight, and on Sundays, standing at the transept door, recognized instantly any stranger, and showed him or her to a seat. They were a loving couple, closely attached to one another; devout and humble in life and conversation, much loved by all the parish. They had become, I might almost say, a part of the church decoration, for their forms made a feature of no little beauty in the home-like church. Their faces always greeted newcomers with a smile of welcome, and when first one and then the other was missed there was a vacancy to which it took long to become accustomed.

They grew old under the care and in the service of the Transfiguration parish. Elizabeth was the first to go. There were some very touching, very thrilling occurrences in the room where she lay dying. None was more so than what old Wilson said to her just before she died. The last blessing had been given, the passing soul committed "into thy hands, O Lord." The rector and Wilson were kneeling side by side. The old man, silently weeping, held his old wife's hand. She was restless, and moved her head uneasily. Still holding her hand in one of his, he reached out the other, gently passing it over her forehead as if he would smooth the wrinkles, and said, "Never mind, never mind, Bessie darling, you'll soon be washed all white." No one had ever before those days heard him call her any name but Elizabeth. No one had ever before heard from him any suggestion that he desired to be of any other color. His heart now spoke out its hidden emotions, of love and longing, when he let his old companion go before him to the land of rest from labor, and of rank and station according to the will of the Master and King, in whom he had perfect trust.

He did not wait long behind her. He was very lonesome. He wandered in a vacant way around the church. He sat a great deal in silent thought there and at home. No one knows how lonesome life can be to a poor, old, rheumatic colored man, whose only companion of forty years has died. But he looked into the other world now with new thoughts and new desires. Elizabeth was there, waiting for him, white of countenance and pure of soul. Poverty and lowliness in this world compel miserable surroundings and associations with vice and sin and shame. The joys of paradise are not so entrancing to the vision of those who in this world live among the delights of life and the external refinements of society. The poor and lowly in New York cannot keep clear of the

abominable surroundings of poverty; and to those poor who are pure in heart, as were Wilson and Elizabeth, the sight of the beautiful country over yonder is full of joy and refreshment and hope, even before they enter it.

At least once a week, sometimes oftener, he came to see us, and to talk about Elizabeth. Many visitors have been in my library, many dear friends, who have gone away forever. None of them have left here more enduring memory than he. He was a child philosopher, a child theologian. He told us what he thought, not as beliefs, not as opinions, but as ideas that had come to him when he sat alone thinking of this and the other life, and commenting to himself on the words of revelation. Wonderfully clear, marvelously penetrating are the wisdom and comment which come sometimes from such simple, thoughtful minds. He never knew he was talking theology or any other ology. He only revealed, with the simplicity of a child, the workings of a mind which had one great foundation principle of thought and reason—faith in a Saviour of men.

Wilson was a sensible man, without any imagination. Therefore we noted as more interesting and remarkable an occurrence which he related one morning in my library, to one of the ladies who had been with Elizabeth in her last hours.

"I saw Elizabeth last night," he said.

"You dreamed about her, did you?" said the lady.

"No, ma'am, it wasn't any dream, I was awake, and she was in the room, and I saw her as plain as I see you." Being questioned, he described the vision. He always spoke slowly, and with choice of his words.

"It was all dark in the room, and I was lying awake thinking about her, and saying to myself, 'She is happy and comfortable'; and I looked up and she was standing by the side of the bed, looking just like she used to look a good many years ago when she was well and strong."

"Was she dressed in white?"

"No, ma'am, she had a kind of a mouse-colored cloak on, something like what ladies wear when it rains."

"And you were awake?"

"Just as awake as I am now, ma'am, and I had my eyes wide open."

"Did she speak to you?"

"No, ma'am; you see I was surprised, for it was dark, and I couldn't see nothing else; but I could see her just as plain as if it was light; and she stood still, and just kind o' smiled; but she didn't speak; no, she didn't say anything. She was lighted up, somehow, so I could see her. I was going to speak to her, but before I could get myself straight to say anything, she wasn't there, and I didn't see her any more."

Wilson had told his vision to some one that morning who had tried to persuade him that it was his imagination—a pure delusion. Not so we. Why should he not believe he had seen her. What harm in believing that God had sent her to comfort him in his lonesome old age? Who dare affirm it was not so? We encouraged him to believe it. Soon after that he saw her, and knew whether his night vision had been delusion or reality.

Both he and she died in the faith. The rector was with them to the last. One after the other was brought into the church, laid before the altar where they had worshipped with us, carried thence to the church cemetery, and committed to the earth until the resurrection.

Often and often I see visions of them, almost as plainly as Wilson saw Elizabeth. I see them when I go down the transept, standing at the door as in old time. I think many of us who worship in the Church of the Transfiguration will be glad when we see them in the eternal temple, whose door and door-keeper is their and our Lord.

When you are passing through Twenty-ninth Street, turn into the church-yard, which with its shadowy trees, its fountains, and flowers and birds, separates the church from the street. Enter the church. It is always open; many weary men and women rejoice to find it so. On the right-hand side of the transept door, and also on the right-hand side of the baptistery, observe, as you enter, a stained-glass window. Perhaps this is the only window in any church in the world which is a memorial of a colored person. It was placed where it is, because that is the door which for years the old man and old woman—Wilson and Elizabeth—used to attend. The painting in the window represents the baptism of the Ethiopian by St. Philip. This is the inscription: "IN MEMORY OF GEORGE B. AND ELIZABETH WILSON, sometime door-keepers in this house of the Lord. Ps. 84: 10." The reference is to these words: "For a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness." They are not door-keepers now. No servant or apostle, not Peter for all his keys in symbolic art, keeps that door. For the King is Himself the door, and no Peter keeps Him. Content, humble, and faithful as door-keepers in the church here, they walk now with kings and priests in the peace that is unbroken, the safe citizenship which is beyond all revolutions.

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The Conferences.

N. E. Southern Conference.

New Bedford District.

Falmouth.—A cordial reception was tendered Rev. J. E. Blake on his return from Conference. The greatest harmony prevails and a quickened spiritual life pervades the church. The people are heartily co-operating with the pastor in heroic efforts to improve the church property. If successful they will have one of the most attractive and convenient country churches on the district. Mr. Blake, by invitation, addressed the G. A. R. on Memorial Day evening in the Town Hall, and his effort captured the delighted audience.

South Harwich.—The formal reception to the pastor, Rev. Charles Smith, and his family was delayed to the first visit of Presiding Elder Everett, at which time a reception was given to both. Mr. W. F. Sears first welcomed in cheerful words the pastor and his family, to which Mr. Smith responded in brief but fitting words of appreciation. Mr. Sears then, in equally choice words, welcomed the presiding elder, assuring him of the hearty support of this church. Mr. Everett responded in a very interesting and instructive address upon the "Work of the Church." Literary and musical exercises were followed by refreshments and a social time. It might be remarked here that the presiding elder has had a continuous ovation in the churches.

Hyannis.—The Johnson revival meetings have closed. Some wonderful conversions occurred. There were more than a hundred inquirers.

South Yarmouth Preachers' Meeting.—The district meeting was held here June 10 and 11. The day of opening was delightful, the welcome of the people was generous, and the hospitality of our host, Rev. E. W. Eldridge, could not be surpassed. The brethren of the district and the new presiding elder, Rev. T. J. Everett, met for the first time in these relations, and the meeting on both sides was brotherly and mutually appreciative. It may be said without reserve that the district is satisfied with its new presiding officer. Rev. W. F. Davis, the secretary, called the meeting to order and requested Mr. Everett to conduct the devotional exercises, after which the chairman of the executive committee, Rev. B. F. Simon, called upon Rev. O. A. Farley to welcome the new president, Mr. Everett, in our name. Mr. Farley's address glowed with loyalty and enthusiasm. Mr. Everett's response was most heartily received. It was apt in expression and very brotherly in tone. Business was then introduced. It was found that three invitations were ready for the next meeting: Plymouth, which had invited the present meeting, had urgently requested the next; Truro was to have a great celebration in the fall and must have the Preachers' Meeting; North Dighton, through its pastor, would be ready to receive the meeting in October. We finally decided to accept Plymouth's invitation. Rev. J. F. Cooper, of County St., New Bedford, read an able and exhaustive review of Dr. Hammond's "Ascent of Man." A lively discussion of over an hour followed. The result of all seemed to be that the book was charming as poetry, fascinating as rhetoric, but at important points rather visionary as science. The evening services began with a praise-service led by the church choir. It was inspiring. The church was brilliantly lighted by the new chandeliers, handsomely decorated with a wealth of flowers and comfortably filled with people. Rev. G. A. Grant, of Centenary Church, Provincetown, discoursed on "The Highest Wisdom," from Luke 12. It was masterly in thought, original in plan, and dramatic in arrangement. Everybody was spiritually profited. At eight o'clock Tuesday morning, after devotions, business, etc., by request of the presiding elder, four topics relating to the spiritual interests of Yarmouth Camp-meeting were presented by four of the ministers and afterward discussed by all: How to get people there; what to preach; altar services; personal work. The conclusion was that Yarmouth would see the best camp-meeting in its history. Other important business transactions which will be communicated to absent brethren by a committee. The first paper was by Rev. L. M. Flocken, of South Somerset, and was on "The Episcopate: Scriptural Warrant and Duties." This paper alone was worth the expense of attending the meeting. Each paper seemed to be of an unusually high order; a result probably, in no small degree, due to the efficient chairman of the executive committee. In the afternoon Rev. M. B. Wilson, of East Bridgewater, gave a paper on the "Future of New England Methodism." It stirred an animated discussion and received many encomiums. Rev. W. P. Buck, of Centre Church, Provincetown, read an incisive article on Mudge's "Growth in Holiness." It laid the book fully open before the listener's mind. Resolutions of thanks to the pastor, the church, etc., were offered by Rev. W. F. Davis and heartily adopted. The people of South Yarmouth think they have a splendid preacher and an excellent pastor, and they are right. The evening sermon was by Rev. J. M. Patterson of Chatham. Letters of regret were sent by several brethren.

Bourne.—A delightful children's service was held at Franklin Hall, Sunday afternoon, June 9. Mrs. N. C. Alger made an address, as did Rev. N. C. Alger, the pastor. Mrs. Alger was an interested listener at the Preachers' Meeting.

Taunton, Grace Church.—The committee of Epworth Leagues have completed arrangements for a Union League excursion on July 23. Central Church and North Dighton Leagues were represented.

Taunton, First Church.—The League of this church proposes an excursion for July 23. The excursion is to go down the river to Newport, etc.

North Truro.—Sunday, June 2, was a beautiful day, and there was a large attendance at church. There were noticed by a newspaper man five brides in the congregation. The pastor, Rev. C. A. Parry, preached a very good and instructive sermon on Prov. 22: 6: "Train up a child in the way he should go and when he is old he will not depart from it."

New Bedford, Portuguese Mission.—A Brazilian, Mr. Antonio Ribeiro de Miranda Brasil, a local preacher of the Methodist Episcopal Church, South, who has been pursuing a course of study this year at Pennington (N. J.) Seminary, will spend his summer vacation in New Bedford and vicinity, helping Rev. G. B. Nind in the Portuguese work.

Provincetown, Centre Church.—The King's Daughters gave a reception Wednesday afternoon, June 12, to all persons in the parish over 65 years of age. Carriages were sent. Rev. W. P. Buck, the pastor, gave an address of congratulation. Refreshments were served, and the elder-

ly people had a love-feast in recounting the past. The pastor, on Children's Day, baptized 4 children. The concert was grand. Collection, \$10.

Middleboro.—The Children's Day concert was a great success. Collection, \$30. Rev. W. F. Davis, the pastor, baptized one infant. His family is ill with scarletina.

New Bedford, Allen St.—Rev. C. S. Davis, the pastor, recently baptized a Jewish family of six persons, and took them on probation. The attendance at the Junior Epworth League averaged one hundred. The pastor is giving stereoscopic lectures on the Bible to the children. He received 4 by letter recently. The parsonage has been newly carpeted throughout, and furniture added. The church is in fine condition and perfectly unanimous in all the pastor's work.

Taunton.—Rev. E. B. Gurney, the pastor, is one of the official census enumerators.

South Somerset.—The fourth year's work opens up very prosperously. The pastor, Rev. L. M. Flocken, has seen 50 per cent. added to the membership. The pastor is giving stereoscopic lectures in full membership. The League, which has been organized during this pastorate, is growing and is a great help to the pastor. The reception at the beginning of this year was soon followed by a mammoth May-basket containing groceries, etc. The "Golden Gate" concert program was carried out Children's Day, and was the most successful of all Dr. Payne's former efforts, as the large audience declared.

Taunton, Central Church.—The Children's Day concert was "the best ever had." The pastor, Rev. C. A. Stenhouse, baptized 2 infants. One of them is the daughter of Rev. Frederick L. Rounds, of Matamoras, Pa. Mr. Rounds was converted here, and his father, Mr. A. S. Rounds, is a leading official member of this church. Mr. Rounds' great success in forming the new church over which he is pastor gives his many friends in New England much pleasure. Mr. Rounds expects to spend part of his summer vacation at Cottage City.

Cottage City.—The old Bishop Haven cottage has been secured by the Association for the use of Bishop Foster, who is to spend the summer here with his family. The great iron tabernacle, where multitudes have heard the Gospel proclaimed for nearly a score of years by many of the most eloquent preachers in Methodism, has been extensively repaired, and a beautiful new avenue leading to it has been opened from the principal business street of the city. The grounds, under the direction of an expert landscape gardener, are finely laid out in parks and flower gardens, and are now in first-class condition to greet the crowds of summer guests who come to this beautiful resort. Arrangements are being completed for running electric street cars around Trinity Park and from Lagoon Heights to Camp-meeting landing and New York wharf—a distance of four miles. Ten stereoscopic illustrated lectures are to be delivered in the Tabernacle on Wednesday and Thursday evenings, from July 10 to Aug. 8, by men of note in this line of popular entertainments. These lecture courses, which have been a feature here for the last four years, are free to the public, and are attended by large audiences. Extensive arrangements are being made for the camp-meeting, which is to be held Aug. 18-25.

KARL.

Providence District.

Hull.—The Methodist Episcopal Church is the only church in this town, but Rev. W. H. Butler, discoursed on "The Highest Wisdom," from Luke 12. It was masterly in thought, original in plan, and dramatic in arrangement. Everybody was spiritually profited. At eight o'clock Tuesday morning, after devotions, business, etc., by request of the presiding elder, four topics relating to the spiritual interests of Yarmouth Camp-meeting were presented by four of the ministers and afterward discussed by all: How to get people there; what to preach; altar services; personal work. The conclusion was that Yarmouth would see the best camp-meeting in its history. Other important business transactions which will be communicated to absent brethren by a committee. The first paper was by Rev. L. M. Flocken, of South Somerset, and was on "The Episcopate: Scriptural Warrant and Duties." This paper alone was worth the expense of attending the meeting. Each paper seemed to be of an unusually high order; a result probably, in no small degree, due to the efficient chairman of the executive committee. In the afternoon Rev. M. B. Wilson, of East Bridgewater, gave a paper on the "Future of New England Methodism." It stirred an animated discussion and received many encomiums. Rev. W. P. Buck, of Centre Church, Provincetown, read an incisive article on Mudge's "Growth in Holiness." It laid the book fully open before the listener's mind. Resolutions of thanks to the pastor, the church, etc., were offered by Rev. W. F. Davis and heartily adopted. The people of South Yarmouth think they have a splendid preacher and an excellent pastor, and they are right. The evening sermon was by Rev. J. M. Patterson of Chatham. Letters of regret were sent by several brethren.

North Rehoboth and Chantley.—Children's Day was observed by sermons to the children by the pastor, and concerts at both places. Crowded congregations and collections amounting to treble those of last year are reported. The circulation of the envelopes brought a dime from nearly every scholar.

Newport, Thames St.—The first quarterly conference, held June 6, fixed the estimate of the pastor at \$1,200 and parsonage. A vote had been passed at the close of last year to reduce the salary \$200, but the financial condition of the church was such as to render such reduction unnecessary. Indications of prosperity in all departments of work combine to make the people hopeful and cheerful. Bishop Walden made no mistake when he "laid hands suddenly" on Rev. J. H. McDonald and stationed him at this church. The appointment is evidently a fit.

Rev. C. E. Bass, D. D., pastor of the First Church, Newport, delivered the Memorial Day oration in that city. The *Daily News* published it in full. It was an address that did credit both to the intellect and heart of the orator. Methodism is proud of its pastors in "the finest summer resort in the world."

Providence, Trinity.—This is one of the most prosperous churches in the Conference. Sunday, May 26, 3 adults were baptized by immersion. June 9, 6 were baptized at the altar, 3 were received into the church from probation and 4 by letter. Children's Day was one of great interest and delight. The concert in the evening was one of the best ever held, and the collection for the Board of Education amounted to \$40, being \$15 more than last year. Electric lights have been recently introduced into the chapel, adding much to the comfort of the worshippers. The Sunday-school is arranging for its annual excursion. A large steamer with a capacity for carrying two thousand has been chartered for the day. Mr. H. E. Drake, of Wesleyan University, class of '86, is very active and useful in Christian work. He has a strong hold on the young people, and is leader of the Epworth League class. Including the pastor, there are five Wesleyan University graduates regularly worshipping with this church. Rev. J. W. V. Rich, a local preacher of rare ability, the successful master of the Messer St. School, has a class of over one hundred in the Sunday-school, and there are no dull moments in that class. The prayer and class-meetings are well sustained, and are seasons of interest and power. It is needless to add that the public congregations are large, and the outlook is decidedly uplifting. Rev. J. M. Taber is the happy pastor.

East Greenwich.—Prosperity crowns the labors of Rev. J. E. Hawkins, the pastor. Seven persons were received into the church and 2 baptized, Sunday, June 2.

Woonsocket.—Although this city is in northern Rhode Island, yet it is virtually a foreign city. A canvass of the city, recently completed,

reveals the startling fact that out of a population of twenty-five thousand there are less than forty-five hundred Protestants. The name and address of every Protestant family has been obtained, and also the denomination to which they claim to belong. The Methodist Church is centrally located, but is old, inconvenient, and unattractive. We ought to have a strong Methodist Church in this citadel of Romanism, and could have if the wealthy members of our congregation would pursue a generous and liberal policy. There is \$1,500 in the bank toward a new church building, and by the will of the late Lawton Lapham \$500 more will be added. Rev. W. H. Allen is working hard under adverse circumstances, and is gathering in quite a number of probationers from the revival meetings held in March. The people ought to rally to his support and build a new church. Our French Mission here is a feeble thing, and does not command the confidence of the Protestant population, nor has it any terror for Romanism.

Haven Church, East Providence.—The prosperity of this church is its greatest embarrassment. The Children's Day concert was held in the Town Hall and a congregation of eight hundred listened to an excellent program. The Epworth League is wide-awake, and the Ladies' Aid Society is doing and planning large things for the good of the church and the comfort of the pastor and his family. With a Sunday-school of over four hundred, a church membership of more than three hundred, and nearly fifteen hundred adherents, in a town which is growing rapidly, with a Protestant population, it is made clear to all that a building capable of holding 250 or 300 at most is far too small, and a new church is a necessity. Crowded congregations and interesting services are the rule at this church.

Light Bearers' Day and Junior League Festival.—An interesting, novel and successful entertainment was held in Chestnut St. Church, Monday, June 3. Mrs. J. W. V. Rich had charge of the exercises. The Light Bearers is an organization of little ones under five years of age, more than forty of whom belong to the band in this city. Over thirty of these were present at this festival, which was held in the afternoon, the youngest being only three months old. It was a beautiful sight to see so many baby faces full of wonderment at the unusual proceedings. The procession of the little ones with lighted tapers, their baby songs, and the other parts taken reflected great credit on both the children and their teachers. A collation was served at the close of the exercises and the children, seated in high chairs, did full justice to the feast. The mothers and other visitors greatly enjoyed the occasion. In the evening, at 7.45, the Junior League of Trinity, St. Paul's, Haven and Chestnut St. churches gave a charming entertainment under the direction of Mrs. J. W. V. Rich. The whole was in the interest of the Woman's Foreign Missionary Society and a goodly sum was netted for its treasury.

Deacons' Home.—A house has been fitted up at 187 Courtland St., Providence, for a Deacons' Home. Eight rooms have been simply and neatly furnished for the beginning of the work, and it is hoped to enlarge as the work is better known and appreciated. Mrs. Carrie K. Shaw, 184 Waterman St., Providence, is the treasurer and will be glad to receive donations for the Home. An informal opening and reception will soon take place.

Mathewson St.—Sunday, June 9, the last services were held in this church. It is to be torn down and an elegant building with all modern conveniences erected in its place. The interior furnishings were sold at auction, June 12. The pastor, Rev. M. S. Kaufman, promises authentic and reliable information of the state of the work at an early date. The many friends of this church will rejoice in its prosperity, and the new building will doubtless mark a new era for Methodism in Providence. NEMO.

Norwich District.

The Preachers' Meeting at Niantic (Conn.). June 10 and 11, was the most numerously attended meeting held on the district for several years. Every one on the program filled his appointment. The welcome given by the people of the church was very cordial. The autumn meeting is to be held with the church at Thompsonville, Conn.

At Old Mystic the church has received Rev. Joseph Cooper most heartily. The membership is united and happy. The first Sunday in June 1 infant and 2 adults were baptized, 4 persons were received from probation and 1 by letter and 1 was received to probation. A class for critical study of the Bible has been formed and numbers nearly thirty members. The Sunday-school lessons will be the topics for study. A fine young girl has made her appearance at the parsonage to gladden the hearts of Pastor Cooper and wife.

At Thompsonville, on Memorial Sunday, the pastor, Rev. James Tregaskis, gave the sermon before the local Post of the G. A. R. which is spoken of in the *Thompsonville Press* in complimentary terms. Children's Day, June 9, was properly observed. A sermon in the morning

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by the pastor, and a concert in the evening, using Dr. Payne's program, resulted in a collection of \$14—a handsome increase. The parsonage has received ample attention from the good people of the church. A new stove with hot water arrangement has been placed in the basement, and a lawn-mower and other articles needed to keep the lawn and yard in good condition have been furnished. The pastor will take a four weeks' vacation, visiting Wilkesbarre, Pa., in August. The official board and Epworth League will take care of the matter of supplying the pulpit.

Norwich District.

Niantic.—The June meeting of the Ministerial Association was held here June 10 and 11. Some thirty or forty ministers and laymen were present to enjoy the most generous hospitality of the good people and their pastor, Rev. R. H. Dyson. By changes in the Conference appointments the former officers were removed. The new officers elected were: Rev. G. H. Bates,

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chairman; Rev. W. Lenoir Hood, of Putnam, secretary and treasurer.

The sermon of the meeting was by Joseph Cooper. His theme was "Personality of Christ." It was a thoughtful discussion. The program was carried out in full, every speaker being present. R. Povey gave a valuable paper on "The Immoral in Fiction." "The Tenure of Church Membership" was presented by Walter B. Many questions were raised by the subject and his replies showed him to be familiar with the Discipline and rulings of the church. L. H. Massey gave a scholarly paper on "Skepticism and How to Meet It." J. S. Wadsworth spoke on "The Bible: Pickaxe and Spade in Palestine." The paper was very realistic and was the result of careful research and personal observation on the ground. Mudge's "Christian Perfection" was reviewed by P. C. Baker. The discussion following showed a general concurrence with the teaching of the book.

Tuesday evening was given to the Epworth League work. Rev. John McVey, of Burnside, presided. The first address was by the secretary of the association, who urged the Leaguers to seek the best by looking up and lifting up "The Motto" was his subject. Rev. E. P. Phares gave a most excellent address, outlining the work to be done by the League. He made very vivid his thought by use of the board and crayon. Rev. John McVey made a stirring appeal for activity.

During the session Rev. and Mrs. G. M. Hamilton, of Kinsey, Ala., addressed the Meeting and delighted the people with their songs.

Among other resolutions one was sent to the House of Representatives, protesting against the passage of the Gambling and Pool bill.

In this the first meeting of the Conference year, the presiding elder was most heartily welcomed to his new position.

W. LENOIR HOOD, Sec.

Maine Conference.

Augusta District.

Madison.—Sunday, June 9, was a red-letter day here. In the morning a large congregation assembled just below the long bridge on the Anson side to see 64 candidates baptized—31 by immersion and 33 by sprinkling. It was a union baptism of four denominations. Rev. C. K. Evans baptized 35 for Rev. Mr. Norcross, the pastor of the M. E. Church, as he is not in order; Rev. Mr. Minard, of the Free Baptist Church, baptized 22; Rev. Mr. Matthews of the Congregational Church, 4; and Rev. Mr. Plummer, of the Baptist Church at Lisbon Falls, baptized 3. These were mainly the fruits of the revivals in the spring. Mr. Norcross reports large congregations and last Sunday evening 2 requested prayers in his meeting. A revival spirit seems to pervade the place. Some who have not been interested have of their own accord inquired about the way of spiritual life and express a desire to enter it. A great work of grace has been wrought here and a greater one seems close at hand. A number who were required to work on the Sabbath by the corporations have resigned their places, preferring a clear conscience and a consistent Christian life at all costs. All departments of the church are prospering.

Monmouth.—The results of the revival here a year ago are still seen in marked ways, not only in the converts taking active part in church work, but in the spirit of union in the churches. Very successful union meetings have been held for more than a year. Rev. W. B. Eldridge, on his return the third year, finds warm hearts and appreciative hearers. Rev. H. L. Clifford made a very pleasant visit at his home here before starting on his European tour of a few months for travel and study. His sister, Hattie Clifford, has returned from Florida much improved in health and spends the summer here with her mother.

Temple.—This little church has had greater prosperity the year past than for many years before. As Mr. Billington, the pastor, is a young, unmarried man, his mother has moved with him, keeps his home and assists him in his work. Two were baptized, May 27, by the presiding elder—one by sprinkling and one by immersion. The pastor is about to organize a League for his young people.

Wilton.—The cordial welcome sent Rev. B. F. Pickett before he arrived, and the warm greeting after he came, made him feel he was wanted and that he was among a people he desired to serve. They have renovated the parsonage at a cost of over \$40. The congregations, social meetings and Leagues are large and increasing. A new vestry is talked up strongly. They expect to commence work on it in August.

Phillips.—The Memorial sermon was preached in the Methodist church by Rev. W. A. Nottage and greatly appreciated. The house was crowded. On Memorial day ex-Mayor Mecher, of Portland, delivered the address and in the evening gave a lecture on the battle at Petersburg. Our church here was never more prosperous than now. Services are well attended and the Junior League numbers 64 members.

Kingfield.—The Franklin County Sunday-school Association held a convention in the Methodist church, Tuesday, June 4. It was not very fully represented by the churches in the county, but well attended by the people of the place, and was pronounced to be one of the most interesting and profitable that had been held. Children's Day was observed June 9. In the forenoon Mr. Jordan preached a sermon to the children and their parents. In the evening the concert was a marked success. The house was crowded. This little church with its many discouragements and losses has good congregations and interesting services. The pastor has good courage and is working very faithfully and discreetly.

Strong.—Rev. C. E. Jones, the pastor, after spending two Sabbaths here, returned with his wife to his former charge, West Bath, to get his team. While there she was suddenly stricken with nervous prostration and remains there sick. He writes that the physician thinks she may soon recover. The church at Strong during their short stay became greatly attached to them and are hoping and praying for her speedy recovery and their return to their charge. Rev. W. H. McAllister is supplying the pulpit while Mr. Jones is away. Rev. Mr. Brett, pastor of the Congregational Church here, met with a serious accident. In attempting to board a train he was thrown off in such a way as to make a compound fracture of his leg. He is now at his father's in Somerville, Mass., and it will probably be some weeks before he will be able to return to his church.

Farmington.—The church and people are very cordial in their reception of Rev. W. B. Dukeshire. He has entered earnestly into his work. On Sabbath, June 9, by invitation, he preached to the Odd Fellows a sermon greatly appreciated—in a crowded church. The old part of the Normal School building has been taken down to give place to the new structure

for which the last legislature made an appropriation. It will be a fine building when completed.

Industry.—The church and friends have been busy repairing and fitting up the parsonage for Mr. Staples and family. Pastor and people are taking hopeful views for the year. They intend organizing an Epworth League. The revival of last year affords good material for one. The charge now consists of only Industry and Starks and there will be preaching a half-day at each place every Sabbath. The pastoral work will not be so cumbersome as to be impracticable, as formerly.

Kent's Hill.—The Commencement exercises are in progress. Dr. Gallagher's baccalaureate sermon is highly spoken of. The prize contest and public exercise in physical culture have been of more than ordinary merit. The weather is fine and Kent's Hill is beautiful. A goodly number of visitors are present, including some trustees who have not been here before of late. Last year's graduating class is well represented.

Lewiston District.

North Auburn and Turner.—It is decided that the pastor will reside in the parsonage at North Auburn, instead of in a hired house at Turner. Already he and his bride have won the respect and love of the community. Notwithstanding several difficult conditions in the work, the outlook is hopeful.

Norway.—Rev. Francis Grovenor and wife are well established here. The parsonage has been thoroughly repaired and renovated. A praying-band has been organized to do work at different points. Sunday, June 9, they conducted services at North Norway with great interest and profit, two persons seeking Christ. The faith and expectation of the people look toward a great revival.

South Paris.—Rev. W. T. Chapman and family were cordially welcomed here. Since his coming he has given much attention to pastoral work, especially among the many who are shut in by sickness and infirmity. The new court house building in process of erection and the new electric road between South Paris and Norway now being constructed make business lively. The question of making these two villages a city is agitated. Should the plan be fulfilled it is suggested that a good name for the new city would be "Norris."

South Waterford and Sweden.—The tide seems to be rising. The return of Rev. J. H. Bounds for the second year meets the desire of the people. The community outside the church membership show their appreciation of Mr. Bounds' labors by generous contributions toward his support. Without the co-operation of the community it would be impossible to maintain preaching in this charge. May these who give their money give themselves also!

Mechanic Falls.—Dean Buell and the Boston School of Theology have put the people of this pleasant charge under a double burden of obligation; for, not content with furnishing them with one of his choicest graduates, the Dean doubled the gift by marrying the graduate to one of Maine's worthy daughters and sending the wedded pair, with his blessing, to this charge. At this date it would be difficult to name a charge and preacher better satisfied with each other.

Berlin, N. H.—Eighty per cent. of the Church Aid collection goes to this church. A circular of appeal has been sent out to all the churches by the pastor, Rev. F. C. Potter. The brethren will please give immediate attention to the Church Aid collection, forwarding the same to Rev. I. Luce, of Portland. Mr. Potter has been cordially received. Large congregations fill the vestry of the church. The completion of the auditorium is an immediate necessity. A roll-top desk and a beautiful clock, presents from the society, rejoice the pastor. JUNIOR.

New Hampshire Conference.

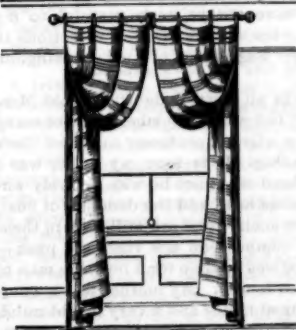
Dover District.

Children's Day was observed at Exeter, June 9, and the Preachers' Meeting on Tuesday, the 11th, was well attended and a profitable occasion. The Dover District Epworth League Convention will be held at Dover, June 26; and being at such an accessible railroad centre and with so much League interest in the vicinity, must be a season of profit.

Lawrence "did herself proud" on Children's Day. Garden St. celebrated with a grand concert, good collection and supplemented 20 baptisms with the reception of 40 into full connection; while the youngest-born here, St. Paul's, received 32 on probation, making 50 persons now on the probationers' list of this young society.

At Hampton and Smithtown, also, good work was done, somewhat interfered with by the presence of the presiding elder for the quarterly meeting in each case.

Rev. T. Whiteside will sail for the Green Isle on Saturday, June 15, where he will spend a va-



yard.

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cation of a few months. He is much improved in health and hopes to return in the autumn fully restored and able to take up any work which may be open to him in the ministry.

Salisbury put in a grand concert and got a collection of \$15—a little better than last year.

Dr. James Pike is still in the vale of suffering, with apparently no material physical change for some days past. May God grant him ease from or support under his suffering!

Rochester celebrated Children's Day with 375 in the morning congregation and 500 in the evening. Two baptisms by immersion, and a public funeral in the church all failed to shake the pastor's foundations, but he declares himself well and ready for the next call to labor.

All our workers seem in good heart. Raymond, Sanbornville, Milton Mills and the Haverhill churches are all alive, going in heartily for salvation and finding it.

Hedding is open for service of the King.

Merwin Y. Webster, a local preacher of our church in Salisbury, son of the pastor, held service at the camp-ground on Sunday, June 2, with a goodly attendance and great acceptance.

G. W. N.

Manchester District.

Enfield.—Rev. C. N. Tilton preached the Memorial sermon before the G. A. R. and Woman's Relief Corps. A large audience was present. Also on Memorial Day he gave the address to the unknown dead. The work of the Conference year moves well.

Rev. C. U. Dunning has been to New Jersey to officiate at the marriage of a niece, to baptize some children, and to preach in a Presbyterian church. Having been brought up a strict Presbyterian and left the fold, they have not forgotten him or entirely disowned him, but cordially welcome him as still one of the elect.

B.

Vermont Conference.

St. Albans District.

Cambridge.—The Memorial Day address was given by Rev. H. Webster, of Swanton, and was attentively listened to by an appreciative audience. Mr. Webster was formerly pastor here and was highly esteemed.

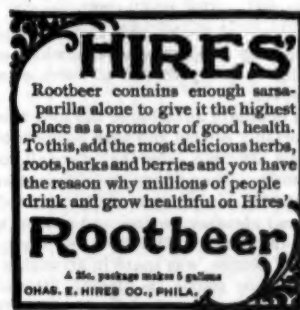
St. Albans.—The brief Preachers' Meeting was well attended, thoroughly enjoyed, and deeply spiritual. Omens are excellent. The address of Rev. E. M. Taylor, president of the New England District, before the Conference Epworth League, made a fine impression. His advocacy of more of the Christ life was very acceptable. Mrs. Annie E. Smiley, superintendent of the Junior League of N. E. District, captivated the young and the audience with her story of the first Junior League—the Wesley family at Epworth. The convention was well attended and very interesting to all the members. The

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Another late arrival is a new Venetian portiere—a very close copy of old tapestry. The design is bold and the colors are in a very low key. Under the new rate of duty we can furnish this at only \$2 a

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Ferry Beach.

The Coast of Maine has become noted as the great resort in summer for those seeking pure air and ozone breezes to recuperate their exhausted energies. With its long stretches of hard, sandy beach, its bold bluffs of rocks making into the sea, its inlets and cozy nooks, woodlands and green fields it is justly termed the "Garden of Eden," by all tourists and pleasure seekers.

In one of these pleasant, cozy nooks is located the BAY VIEW HOUSE, which has been a popular resort for the last sixteen years.

It is located within three hundred feet of high water mark, making a unique feature by uniting the velvet green of the lawns with the white sands of the beach.

The BAY VIEW is perfect in all its appointments, rooms singly or en suite, well ventilated with fine views; rooms are all carpeted, well furnished, good springs on beds and hair mattresses; the corridors are wide and airy.

It has all the modern improvements, with abundant supply of pure spring water. Sanitary conditions perfect and well arranged.

Check all baggage to Old Orchard Beach.

The BAY VIEW porter will be there on the arrival of every train from Boston and Portland, on the Boston & Maine R. R., to meet all parties en route to Bay View, to look after all the baggage, and relieve patrons of all responsibility and trouble.

The proprietors take this opportunity of assuring their old friends and patrons of their appreciation of many favors in the past, and trust by giving their personal attention to the comfort of their guests, to continue to receive their patronage in the future, as well as to meet the approbation of all new patrons.

All letters and telegrams asking for information, rates and diagrams, promptly and cheerfully answered.

Special prices will be made to parties who wish to make arrangements for a stay of six or eight weeks or longer.

Address, to June 15, Baco, Me.; after June 15 to 26, Old Orchard, Me.; after June 26, Bay View, Me.

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Proprietors and Owners,
Baco, Me.

The Family.

IN PASSING.

Bertha Gerneau Davis.

If Thou but hold me close, I shall not heed
The flowing waters and the moaning blast,
Nor strangeness of the banks where rush and
 reed
In chilly dampness blow.
Then hold me fast,
Christ Jesus, when I go!

If Thou but whisper low, I shall not care
What dreary echoes in the valley be,
What gloomy noises fill the heavy air,
And to loud falling grow;
Then speak to me,
Christ Jesus, when I go!

If Thou but smile on me, I shall not note
The dusk enfolding me a little while,
Nor darkness of the waves that round the
 boat
With saddened murmurs flow;
Then do Thou smile,
Christ Jesus, when I go!

Washington, D. C.

GOD'S WAY.

Our way had been to smooth her upward road,
Easing the pressure of each heavy load,
Never to let her white hand know a toil,
Never her back to feel the ache of toil.

Could we have shielded her from every care,
Kept her forever young and blithe and fair,
And from her body warded every pain,
As from her spirit all distress and strain,
This had been joy of joys, our chosen way.
God led her by a different path, each day.

Sorrow and work and anxious care He gave,
And strife and anguish, till her soul grew brave.
Through weary nights she leaned upon His love,
Through cloudy days she fixed her gaze above.

Her dearest vanished, but in faith and trust
She knew them safe beyond the perished dust.
Refined by suffering, like a little child
She grew; into her Father's face she smiled.

And then, one day of days, an angel came;
In flute-notes sweet, she heard him breathe her
 name.

Perhaps from out the rifted heaven she saw
Her mother's face look forth; in raptured awe
We caught the last swift glory in her eyes,
Ere, sleeping here, she woke in Paradise.

God's way was best, with reverent lips we say;
God's way is best, and praise our God today.

— Margaret E. Sangster.

Thoughts for the Thoughtful.

The key of yesterday
I threw away.
And now, too late,
Before tomorrow's close-locked gate
Helpless I stand — in vain to pray!
In vain to sorrow!
Only the key of yesterday
Unlocks tomorrow!

— PRISCILLA LEONARD, in *The Outlook*.

Sunday is like a stile between the fields
of toil, where we can kneel and pray, or sit
and meditate. — Longfellow.

The body the temple of the living God!
There has always seemed to me something
impious in the neglect of personal health,
strength, and beauty. — Charles Kingsley.

No difficulties in your case can baffle
Him. No dwarfing of your growth in years
that are past, no apparent dryness of your
inward springs of life, no crookedness or
deformity in any of your past develop-
ment, can in the least mar the perfect work
that He will accomplish, if you will only
put yourselves absolutely into His hands,
and let Him have His own way with you. —
H. W. S.

It is comparatively easy under duty's lead
to brace the will and go forward, dreading,
but unflinching, to some large self-sacrifice;
but harder far through sickness as in
health, through tire as well as rest, through
the anxiety as through quiet of life, to be
sure to lift a mere cup of water even to a
brother's lips. — Rev. W. C. Gannett.

I prayed for power. The answer came
Not in the whirlwind's rush and flame,
But in a sorrow, vast, profound,
That bent and bowed me to the ground.
And lo! I found, when awed and dumb,
That power from on high had come.
That sorrow was my Pentecost,
The baptism of the Holy Ghost.

— REV. EDGAR L. WARREN, in *Congregationalist*.

The rare joys, the infinite delights, that
intoxicate me on some sweet June morning,
when the river and bay are smooth as a
sheet of beryl-green silk, and I run along
ripping it up with my knife-edged shell of
a boat, the rent closing after me like those
wounds of angels which Milton tells us of,
but the seam still shining for many a long
rood behind me. . . . To take shelter from
the sunbeams under one of the thousand-
footed bridges, and look down its intermi-
nable colonnades, while overhead streams
and thunders that other river whose every
wave is a human soul flowing to eternity as

the river below flows to the ocean — lying
there moored unseen, in loneliness so pro-
found that the columns of Tadmor in the
Desert could not seem more remote from
life, the cool breeze on one's forehead, the
stream whispering against the half-sunken
pillars. — Oliver Wendell Holmes.

Every true spiritual longing is a reaching
up out of self into a better, truer, nobler life.
Praying is always a climbing upward toward
God. We can thus climb only at the cost of
struggle and self-denial, the crucifixion of
the old nature. David said he would not
offer to God that which had cost him nothing.
In prayer the same test can be ap-
plied. Pleadings that cost nothing have no
answer. Prayers that cost the most bring
down the richest blessings. — J. R. Miller,
D. D.

There is only one practical remedy for
the deadly sin of anxiety, and that is to
take short views. Faith is content to live
"from hand to mouth," enjoying each
blessing from God as it comes. This per-
verse spirit of worry runs off and gathers
some anticipated troubles and throws them
into the cup of mercies and turns them to
vinegar. A bereaved parent sits down by
the new-made grave of a beloved child and
sorrowfully says to herself, "Well, I have
only one more left, and one of these days
he may go off to live in a home of his own,
or he may be taken away; and if he dies,
my house will be desolate and my heart
utterly broken." Now who gave that weep-
ing mother permission to use the word
"if"? Is not her trial sore enough now,
without overloading it with an imaginary
trial? And if her strength breaks down, it
will be simply because she is not satisfied
with letting God afflict her; she tortures
herself with imagined afflictions of her own.
If she could but take a short view, she
would see a living child yet spared to her,
to be loved and enjoyed and lived for.
Then, instead of having two sorrows, she
would have one great possession to set over
against a great loss; her duty to the living
would be not only a relief to her anguish,
but the best tribute she could pay to the
departed. — Theodore L. Cuyler, D. D.

A SUMMER OUTING.

Mrs. Mary B. Cladin.

WHERE shall we spend the summer
months? This is a grave question
to the busy dwellers in cities, and must be
answered according to the individual taste
of each inquirer.

Four busy, earnest women, who had filled
the winter with such activities as only the
conscientious women of this intense life of
ours can comprehend, decided that the
quiet of some country farm-house among
the hills, where they could live in close
companionship with the birds and flowers,
and where they could throw aside all the
conventionalities of society — could sit
under the trees and swing in hammocks and
lie on the new-mown grass with no one to
molest them — this, of all places, would be
the most delightful and restful.

After much consultation it was decided
that the four friends, who had congenial
tastes and purses of about equal length,
should go to a farm-house of which they
had heard at the foot of Monadnock, and
with plenty of books and cushions should
while away the summer days, which seem
so long in prospect and so short, alas! in
retrospect.

The middle of June found the four friends
comfortably settled and with books enough
to last a life-time — for they were all book-
ish people. They began the pleasant sum-
mer of 1894 — a summer full of cloudless
days and pleasant breezes and radiant with
peace and plenty. The day after their ar-
rival, of course, was spent in arranging the
small, plain rooms, in placing little nick-
nacks about here and there to make them
look homelike; and the evening found
them, after the long twilight of a June day,
gathered around a small, square table in
the best parlor of the old house, which had
not been opened since the boarders of the
last summer had bade a reluctant adieu to
the small, homely rooms where so many
pleasant, peaceful hours had been spent.

The four friends never could have secured
this ideal home but for the fact that the last
boarders had gone abroad for travel, for all
who went there and made the acquaintance
of the dear, old-time people in the house
where they and their fathers had lived and
toiled for successive generations, and where
every tree and shrub had its own little
story, always returned — if they were this
side the ocean.

The dear old house-mother welcomed the
summer boarders as if they were friends,
and in simple Quaker tongue she and Jo-
seph met them at the door and bade them
make themselves at home. "There can
have all the milk thee likes," she said, "and
the garden posies are only waiting for thee
to pick them. Joseph will be glad to take
thee to drive any time after his chores are
done; Joseph always picks the vegetables
early in the morning before the dew is off,

and then, if thee don't object to riding in
the farm wagon with old Jerry, Joseph will
take thee any day, and tell thee where the
prettiest wild flowers grow, and where the
mountain views are best. Our horse and
wagon ain't such as city folks is used to,
but they have served us well for over twenty
years. We could never think of parting
with old Jerry, he has been faithful and
trustworthy for so many years. Why, he knows
when First Day morning comes, and the way
to meetin', as well as we do."

The rooms arranged, the four friends set-
tled down into the quiet and peace which
was all around them, and were ready to
take up the books with which they had pro-
vided themselves. The question was,
"What shall we read first?" They had
decided to read an hour or two each morn-
ing before going out into the fields and
woods. It happened that Longfellow's
Life, that most entrancing book, was the
first that occupied their attention. In the
very first chapter occurred a passage
which aroused such interest, and stirred
such pleasant memories, that they scarcely
read beyond the first twenty pages for sev-
eral days. The passage was: "Every read-
er has his first book; I mean to say, one
book among all others which in early youth
first fascinates his imagination, and at once
excites and satisfies the desires of his mind.
To me this first book was the Sketch-Book
of Washington Irving. I was a school-boy
when it was published, and read each suc-
ceeding number with ever-increasing won-
der and delight, spell-bound by its pleasant
humor, its melancholy tenderness, its at-
mosphere of reverie — nay, even by its
gray-bound covers, the shaded letters of its
titles, and the fair, clear type, which seemed
an outward symbol of its style. How many
delightful books this same author has given
me! Yet still the charm of the Sketch-Book
remains unbroken; the old fascination re-
mains about it; and whenever I open its
pages, I open also that mysterious door
which leads back into the haunted cham-
bers of youth."

"How pleasant," they all exclaimed,
"to find anything which will lead us back
into the haunted chambers of youth; and
what will do it so effectually as a book that
we read in those enchanted days of child-
hood?" These friends were full of intel-
lectual activities and literary tastes, they
were full of schemes for the advancement
of the young, and they fell into a discussion
about the books that had influenced their
own lives and the lives of others whom they
had known.

Mrs. Page was a quiet, dignified woman,
thoughtful, earnest and reticent, slow to
express her opinions, but sure to say some-
thing worth saying when she spoke. Her
judgment was trusted, and she was the first
to express her views upon the books young
people should read. She said: "The first
book I remember to have read, or the first
that made any lasting impression upon me,
was the 'Odyssey.' My father, who loved
Homer, selected such passages as he
thought I could understand, and read them
with me, making such comments by the
way as he thought would stimulate and in-
terest me. No child ever devoured fairy
tales with more avidity than I, sitting in
my father's study at the twilight hour —
the hour he devoted to me — read and re-
read dear old Homer. That book had more
influence in forming my tastes than all the
books I read in my childhood. It awakened
in me an enthusiastic love of Greek which I
began to study at eight years of age, and
the love of which has grown upon me with
every passing year of my life. It stimu-
lated my imagination and fed my poetic fan-
cies. I have always been grateful to my
father for leading me in such directions in
the very beginning of my intelligent
thought."

"That is all very delightful," said Mrs.
Emery, "but pray remember that not many
girls have a Greek professor to direct their
early reading. It is true my father was a
college-bred man, but he was actively en-
gaged in business, and the demands of busi-
ness were such — and are still such in these
days of competition and rush and push —
that there was no time for a business man to
give to his family. My mother was a wom-
an of refined tastes and a very bright mind.
She would greatly have enjoyed and appre-
ciated such educational advantages as
women have now, but in her day opportuni-
ties for women's education were very few
and meagre. She said to me once, in an un-
dertone of sadness, 'We were married soon
after your father left college, and I was
very happy in the thought that we could
read and study together. He made many
plans for reading aloud, but, alas! his busy
life took all his time and strength, and he

used to say, 'Well, wifey dear, when I have
made a fortune, then we will read and
study to our hearts' content.' But, dear
me! poor papa lost his life in the struggle,
and mamma's brain was too full of plans to
supply our daily needs to give much
thought to anything but the pressing neces-
sities of each day. I shall never forget the
joy I felt when I could steal away for an
hour and read, stretched at full length face
downward on the floor, the book which of
all others delighted and comforted me. It
was 'Pilgrim's Progress,' and I never tired
of it. I followed Christian through all his
wanderings, and his trials and hardships
were as real to me as if I had been hand-in-
hand with him. Christian's experience was
a constant lesson to me, and through all
the disappointment of my life I have been
helped and encouraged by the thought of
his entrance into the city where, his trials
and sorrows ended, he was welcomed by the
shining hosts, the ringing of bells, and the
singing of the celestial choir. Nothing has
ever been to me such a stimulus to patient,
persevering, persistent holding on to duty
as that book. I have read it through every
year of my life, and notwithstanding all the
books published at this day, when 'of mak-
ing many books there is no end,' I would
recommend to every young person the
faithful study of 'Pilgrim's Progress.'"

Mrs. Bent was what would be called in
society "a brilliant woman." She was fair
to look upon, she had a pleasing voice, and
was a very fluent talker. She was the life
of the company wherever she was. She
had had unusual advantages for study, and
had traveled a good deal abroad. She was
one of those persons to whom everybody
listened and to whom everybody deferred.
It was often said of her, "No matter what
Mrs. Bent says, for the time being, at least,
we always agree with her."

"For my part," said Mrs. Bent, "I must
confess that Abbott's histories had more to
do in forming my youthful tastes — tastes
which have grown upon me with all the
years since — than any other books." Mrs.
Bent had been a professor of history in one
of our colleges, and she said she attributed
her success (she was a very successful
teacher) to those small books she had fed
upon in her early childhood. She had been
admitted to lectures in a foreign univer-
sity, and was one of the few women upon
whom the degree of Ph. D. had been con-
ferred.

Dear little Miss Ballard was the last to
speak, and we were all eager to hear what
books had helped to form so lovely a char-
acter. She was very modest and reluctant
to express an opinion upon any subject.
She was like some little, delicate wild-
flower whose perfume permeates the house.
There was a sanctity about her person, a
sweetness in her smile, a look in her great,
gentle, beautiful eyes, a charm in her voice,
that were irresistible. She said: "Did you
ever read Mrs. Getty's 'Parables from Na-
ture?' I hope you have, for it was and is
to this day an inspiration to me. It is full
of helpful, uplifting lessons, told in such a
way as to lead the reader, whether old or
young, 'from nature up to nature's God.'
It gave me a love for natural history which
I am sure I never should have had, and
which has been a constant pleasure and
profit to me through all my years of in-
validism. It has made me love nature and
has filled my life, which has been a very
'shut in' one, full of interest and hope — a
life which otherwise might have been
empty and dull. I always take that book
with me wherever I go, and if you have
not read it, let us have a few chapters some
evening. I know you will agree with me
that it is a charming book. It teaches
children lessons of faith and love in such
a delightful, natural way that they imbibe
the spirit without once thinking they are
taught a lesson."

The little, gentle house-mother joined
the boarders once in awhile after the tea
things were put away, and the boarders al-
ways enjoyed her quaint remarks. She
said: "I shall never forget about that little
mother in the 'Schönberg-Cotta Family,'
whose daughters said, 'If mother gets a
high seat in heaven, she will be always
reaching down to help somebody else up.'
I should like to have that said of me."

Dear old saint in her little Quaker cap! —
it was just what the boarders did say.

Mrs. Bent said she thought it of the ut-
most importance to place the right books
in the hands of children when they first be-
gin to read understandingly. Not only
should the subject-matter of the book you
put in your child's hands be scrutinized,
but the style in which it is written should
be most carefully considered.

Boston, Mass.

HE TOOK TIME TO DIE.

There was an old fellow who never had time
For a fresh morning look at the Volume sub-
line,
Who never had time for the soft hand of prayer
To smooth out the wrinkles of labor and care,
Who could not find time for that service most
sweet
At the altar of home where the dear ones all
meet,
And never found time with the people of God
To learn the good way that the fathers have
trod;

But he found time to die,
Oh, yes!
He found time to die.

This busy old fellow, too busy was he
To linger at breakfast, at dinner, or tea,
For the merry small chatter of children and
wife,
But led in his marriage a bachelor life;
Too busy for kisses, too busy for play,
No time to be loving, no time to be gay,
No time to replenish his vanishing health;
No time to enjoy his swift-gathering wealth;
But he found time to die;
Oh, yes!
He found time to die!

This beautiful world had no beauty for him;
Its colors were black and its sunshine was dim.
No leisure for woodland, for river, or hill,
No time in his life just to think and be still;
No time for his neighbors, no time for his
friends,
No time for those highest immutable ends
Of the life of a man who is not for a day,
But, for worse or for better, for ever and aye.
Yet he found time to die?
Oh, yes!
He found time to die.

— AMOS R. WELLS, in *Harper's Weekly*.

THE SUMMER BOARDER.

ALREADY plans are made for the summer
and rooms are engaged at the seashore
or among the mountains. The two parties
most concerned in this transaction do not al-
ways understand each other's position nor real-
ize that their exchange of commodities should
be governed by business laws and customs.
Persons who are accustomed to hotel life find
difficulty in adapting themselves to the small
boarding house or private family where a few
outside parties are taken temporarily into the
home life, and actually or apparently demand
that everything shall be reorganized to suit
their convenience or whims. The would-be
boarders do not hesitate to write to a dozen dif-
ferent localities, or to as many houses in one
village, asking for prices and the refusal of
rooms, but they seldom take the trouble to let
any but the chosen one know that they have
made a choice. Yet meantime the poor land-
lady may lose other excellent tenants because
she has given the first choice to those who have
no idea of accepting her terms.

Some thoughtful souls fix a day and hour for
their arrival and abide by it, but many consid-
er that a matter to be governed wholly by in-
dividual convenience and caprice. Persons who
are extremely punctilious in regard to a visit
seem to think that because they are to pay for
their food and lodging every aspect of the case
is altered. It is a question which is the more
disagreeable, to have a stranger arrive some
hours before we are looking for him or to delay
his coming beyond a reasonable expectation.
We greet our friends gladly whenever they can
come, but a stranger should give us due warn-
ing of his approach.

Especially in the country the landlady should
be advised at what meal to expect her boarders,
for supplies must often be ordered days in ad-
vance. A hurried meal brought together after
the arrival of unexpected guests may leave a
bad impression that will affect the whole of
their stay and make it an uncomfortable period
for both parties. On the other hand, meals are
often prepared for boarders who do not arrive
until a day or two later, and who never offer to
pay for food which had been bought entirely on
their account. Such matters must be reckoned
on a very different basis when dealing with a
private family from what would be necessary
with a hotel.

Boarders seldom imagine how quickly their
landlady gauges their character and position in
life. The top-lifted lady with innumerable
wants is soon recognized as a person who has so
little at home that she expects everything when
away. It is small wonder that children are not
wanted as boarders when mothers allow behav-
ior in another's house that would not be tol-
erated at home.

Most persons would be better for a total
change of life during their summer vacation,
and should adapt themselves to the table which
is set before them instead of demanding that
the same sort of food shall be provided as that
to which they have been accustomed through-
out the year. It is usually safe to see what the
landlady can do before insisting that she adopt
your ideas. When the hours of meals are rea-
sonably convenient the boarder should con-
form to them instead of asking for an early din-
ner or coming in late to tea because an excu-
sion was not properly planned. Due notice
should be given when a picnic lunch is wanted,
or there may be no bread in the house or some
other standard article be unavailable at short
notice. Persons who consider themselves well
bred have been known to comment freely upon
the quality of food while at the table and to
draw comparisons with the cooking at neigh-
boring houses.

Sometimes the summer boarder does not stay
long enough in one place to employ a washer-
woman and some emergency makes it desirable
for her to wash a few pieces in her room, but
he should remember that the landlady might

prefer not to have stockings and handkerchiefs
hung from her front windows to dry.

Too many summer boarders look upon the
members of the families where they make their
summer home as they would upon characters in
one of Miss Wilkins' stories, and not as human
beings having rights which they are bound to
respect. — ANNA BARROWS, in *Congregationalist*.

About Women.

— Miss Agnes Irwin, Dean of Radcliffe Col-
lege, Harvard University, has been honored with
the degree of Doctor of Laws by Western Uni-
versity of Pittsburgh.

— Probably the only woman editor of a paper
devoted entirely to men's affairs was the late
Mrs. Agnes Monroe Russell, the editor of *The*
Club. She was perhaps better known by her pen
name of Agnes Monroe.

— Miss Eliza Wesley, for forty years or-
ganist of St. Margaret Patten, Rood Lane,
London, has just died. She was the grand-
daughter of Charles Wesley, the hymn writer,
and daughter of the composer of the Cathedral
Service in F. She was educated as a musician
by her father, and was a lady of many accom-
plishments. Mendelssohn, Brahms, the poet
Rogers, Dean Milman, and many other celebri-
ties of the early Victorian period were among
her friends.

— In an article entitled, "Why Should Not
Men Be Beautiful?" Miss Frances E. Willard
takes the ground that men have set a high
standard of beauty and morality for women, and
they have had so much power to insist on this
standard that women are pre-eminent in these
respects. "To my mind," she says, "the key
and core of the woman question consist in this:
that when, without taking away men's power,
women are in possession of the same power over
them that men have over women (which is what
I should like to see, no more and no less), then
with the growth of the centuries women will
set such a standard for men that they will be-
come as beautiful as women, and as pure, to the
incalculable increase of man's happiness and
well-being and of woman's joy and peace."

— Mrs. Eva Austin Weed, of Auburn, N. Y.,
six years ago began practical work as a topo-
graphical draftsman with her father, who is the
city engineer. At the Syracuse University in
'89 and '90 she continued her studies. The fol-
lowing year she worked in the Cooper Institute,
New York. Last February there was held at the
Polytechnic Institute in Brooklyn an examina-
tion under civil service rules for the position of
assistant topographical draftsman. Of the 108
applicants 46 passed. Mrs. Weed, the only
woman, stood first, having a percentage of 94.
Another field of labor is thus opened to women,
and it seems to be one that they may occupy
with credit and profit. — *Woman's Journal*.

— The English correspondent of the *New*
York Sun says: "There have always been a few
English people, women for the most part, who
have objected to barmalids. It has been urged
from time to time that the employment of
young women in drinking saloons was scandal-
ous and degrading. The majority of men like
the system, however, and as the liquor trade find
it very profitable, every suggestion to abolish it
is promptly howled down. Countess Carlisle,
Lady Henry Somerset, and other eminent wom-
en reformers have now taken the matter in hand
and a league will be formed, with one plank
of the platform the abolition of the barmalid by
legislative enactment. The chief opposition is
likely to come from the barmalids themselves,
who number some 50,000 in the United King-
dom."

A TRAVELING OUTFIT.

WHAT to buy when one is starting off on a
journey is a serious problem, particu-
larly if one has been a stay-at-home body, and
not used to going off on long trips. To begin
with, a dress to travel in is the first considera-
tion. This need not of necessity be bought for
the occasion, but should be of serge or mohair,
or something that will shed the dust, and must
be made with the utmost simplicity. Frills
and furbelows are never more out of place
than in a traveling costume. One of the best
patterns is the coat and skirt, and this is be-
cause in traveling one is very apt to find chang-
es in temperature, and a shirt-waist and jacket
seem to meet all requirements. Railway cars,
summer or winter, are very warm places, and
any tight-fitting waist feels uncomfortably hot.
A shirt-waist, on the contrary, is a very cool
thing to wear; and if towards evening the ther-
mometer drops a bit it is an easy matter to put
on the jacket. The shirt-waist can also be
washed or cleaned, and as it is not a bulky gar-
ment, it is possible to carry an extra one in a
traveling bag.

It should be borne in mind by every woman
who goes traveling that the less luggage she
will need to carry about with her, the better off
she will be. With a small steamer trunk long
journeys can be taken. It is only lately that it
has seemed possible for any woman of dainty
tastes to wear black underclothing, but, after
all, it is not such a bad thing to do. Black cor-
sets and black skirts are easily shaken and
brushed, and the necessary dust and grime of
traveling do not utterly destroy them, as they
do those of more delicate colors. Soiled white
petticoats, or even soiled light silk ones, are
simply frightful, and quite destroy the trim,

neat appearance it is woman's absolute duty to
present.

Big hats in traveling are a sad mistake. Bon-
nets with strings are also undesirable, for the
ribbon has a remarkable habit of collecting dust
and imparting it to the chin and throat. Then,
too, strings are very hot. A toque or turban for
railway journeying is altogether the best thing,
and care must be taken that it fits quite com-
fortably on the crown of the head, and does not
project at the back, for if it does project there is
no chance of any comfortable little nap without
first taking the hat off. Sailor hats and all hats
with brims are on this account undesirable for
traveling wear. A veil should not be dotted.
The plain chiffon or grenadine is far better, for
it keeps the dust from the face and eyes, and
yet it is possible to read through it without in-
jury to the eye-sight.

Comfortable boots and shoes are absolutely
necessary. The shoes should not be too heavy,
and while they must be in perfect order, are
better when old friends than when bought new
for the occasion. Dark gloves are altogether
the best. The dog-skin are apt to be rather
heavy and warm for summer wear and suede
are perhaps preferable. But the four-button
glacé kid walking glove is appropriate winter
or summer.

A rain cloak is a very good thing to carry,
but lately the golf cape has been preferred.
The material of which they are composed is, as
a rule, waterproof, and they possess the advan-
tage that they can be put on as a wrap if the
day turns cool, or can be rolled up as a pillow
without the slightest detriment. They are
light and easy to carry, and there is no doubt
but that they should form part of every travel-
ing outfit.

The principal thing to be worn with every
traveling costume is a pleasant expression and a
determination to make the best of everything.
There are numberless little frets and worries
which, when made the most of, will spoil the
most ideal journey ever planned; but a sunny
disposition and a determination to look on the
humorous side of everything will make any
woman the most desirable traveling companion
on this earth, particularly when she does not
find it necessary to load herself down with a lot
of useless traps. — *Harper's Bazar*.

Little Folks.

THE ROSE-COLORED RIBBONS.

IT was almost dark. Jessie Halsted sat
in the swing under the maple tree, re-
citing to herself the piece she and her cousin
were to speak at the school picnic the next
day. She said her parts over and over
without opening the book, until she was
quite sure she knew them perfectly. Flora
Brooks, her cousin, had come over to spend
the night, so as to be ready for an early
start in the morning. She was racing
through the grass with Sport, who barked
with delight.

"Come over, and let's go through our
dialogue once more," Jessie called.

"I know my parts," Flora answered
through her panting and laughing, with
Sport biting at her heels. "Come, let's
have a race; it's almost dark."

"Just once," Jessie coaxed. "I'd hate
to miss. You know father promised me a
new book if I do well. I've chosen the
'Old-Fashioned Girl.'"

"Oh! very well."
She sat down at Jessie's feet, and went
over the piece. When they had finished,
it was quite dark. The children went to
supper in the big farm-kitchen. A merry
tableful there was, too. Conversation
turned naturally to the school picnic, in
which all were interested.

"Early to bed and early to rise," Mr.
Halsted said. "If we are to get an early
start, that is. It's good five miles to Cran-
ley woods."

"My! won't you two be glad when your
speech is over?" Tom said, looking across
his teacup at the cousins. "I'd rather dig
potatoes half a day than get up and make a
speech before the school commissioners."

"We know that, Tom," his father said,
smiling; "but I think it an honor to be
singled out, on such an occasion, to speak.
It shows that both Flora and Jessie stand
well in their classes."

"Oh! it won't take very long, either,"
Flora said, cheerfully. "I guess we'll get
through all right, and afterward have a
lovely time. I'm glad uncle is going, so
we'll have a row on the lake."

"And dinner on the grass in the woods,"
Tom echoed, nudging his smaller brother.
"That's what you'll like — plenty of tarts
and cream puffs."

The sun rose unusually early and shone
unusually bright, it seemed to Jessie next
morning. She was up before Flora. While
she dressed she looked over her dialogue
and hummed softly; for her heart was light
and happy in anticipation. Her clothes
were laid out on a chair — a plain white
dress, with little ruffles at neck and sleeves,
white sailor hat, and shining shoes. It had
looked very pretty before, but now, beside
Flora's embroidered dress, thin and fine,
with rose-colored ribbons on the shoulders
and at the waist, and the rose-colored mits,
it looked very common and plain indeed.

Flora was an only child. Her father was
able to give her pretty clothes to her heart's
content, while Jessie's father worked very
hard to keep his family of growing children
neatly clothed and well schooled. Jessie
thought of this when she compared the two
dresses, for she was a sensible girl; but the
difference struck her very keenly.

"Mamma," she said, while helping her
mother prepare breakfast — "mamma,
Flora's dress is lovely. How shall I look
beside her, speaking my piece? I'll feel
so poor and plain."

"I wish, daughter, I could have given

you a prettier dress, if you feel that way.
You know it is not the gown that will be
judged. You must try to speak so well that
no one will think of the difference."

"Oh, I never can! I'll be thinking of
that. Flora has such lovely ribbons! If I
only had a sash ribbon for my plain dress!"
"I wish you had," was all Mrs. Halsted
said, but she looked very grave and
thoughtful.

"Flora is a King's Daughter. She might
have been more — more considerate, and
worn a plainer gown. She knew just what
I was going to wear."

"Perhaps she has not once thought of it."
"And she has so many pretty things, and
so many chances to wear them, she could
afford to be generous. Why?"

"Don't, daughter. I am sorry. Let us
not talk about what we can't help. Try to
do your best today, and everything will
come out right."

Flora dressed after breakfast, and went
down into the sitting-room, where Mrs.
Halsted was helping the younger children
dress. She looked very pretty and dainty
in her thin gown with its rose-colored
ribbons. She wore slippers and silk stock-
ings with rose-colored feather-stitchings.
Even her white sunshade had a rose-colored
bow on the curved handle.

"I'm not half through," Jessie said, but-
toning her own boots, and glancing at her
cousin. "I had to help mamma."

The baby insisted on taking Flora's white
sunshade, so Mrs. Halsted advised her to
wait in the front room until the wagon was
ready, to keep peace.

Flora went out on the veranda, where the
warm spring sunshine twinkled through
the honeysuckle vines, and the air was full
of fragrance. The sitting-room window
was open. Quite accidentally Flora heard
her name spoken, in half-angry, half-tear-
ful tones, by Jessie.

"I did not think my daughter was such a
foolish girl," Mrs. Halsted answered, grave-
ly. "You make me feel very sorry, Jes-
sie."

"How can I help it?" Jessie answered.
"I do want pretty things, just like other
girls. If I saw two girls speaking a dialogue,
and one was so pretty, and the other so
homely and poorly dressed, I'd notice it
quick enough — so will everybody else."

Flora's face under the wide Leghorn hat
grew red. She looked reflectively at her
slippers and the bow on her parasol, then
suddenly remembered her cousin's plain at-
tire.

"The worst of it is," Jessie went on,
moodily, "I'll likely be so silly as to forget
my piece, or speak it badly. But I can't
help it, really," she added in a tearful voice.

Mrs. Halsted made answer in a very low
voice, and Flora remembered that she
should not be listening. Tom came running
in at the gate just then.

"The harness strap broke!" he cried.
"That will have to be fixed before we can
get off."

"How long will that take?" Flora
asked.

"Oh! a quarter of an hour. We'll have
to oil it, too, father says. It's a rough road
over," he called, disappearing round the
corner.

Then Flora went into the front room, and
looked at her pleasing reflection in the mir-
ror. She stood on the rung of a chair to
get the full effect. Jessie was quite right,
she thought; her dress was certainly very
pretty. She would not have thought much
of it if it had not been remarked upon; for
she was used to pretty things, and had been
taught to be pleased with them, not vain of
them. It occurred to her that just then
she had a rare opportunity to prove herself
a true King's Daughter, and observe the
Golden Rule.

She ran softly up the stairs, and began to
take off the pretty, soft dress, with its ruf-
fles and ribbons, assuring herself that her
mother would fully approve if she knew
the circumstances. In fifteen minutes she
was down again, this time dressed in the
sprigged muslin dress she wore the night
before. It was perfectly plain in the skirt,
and had a frill of embroidery around the
yoke and neck. Her russet shoes matched
it very well, so also did her hat; it was
clean and neat — the very suit she wore to
school.

Tom whistled merrily — a long, shrill call.
Mr. Halsted's voice rose above the whistle,
however.

"All is ready," he said.

Jessie came to the door.
"Why, Flora Brooks!" she exclaimed in
surprise. Her face was suspiciously red.

She looked at Flora, then at her mother,
who came to see them off.

Flora smiled sweetly.

"I thought — I thought I should have a
better time in this dress," she said. She
was going to say she was afraid she might
tear or soil the other, but she checked
herself, knowing that would not be the
truth.

Jessie tried to laugh, but the tears were
too near her eyes. She caught Flora's
hand impulsively.

"Did you do that for my sake?" she
asked.

"Yours and mine," Flora answered
shyly.

"Flora Brooks, you are the very most
unselfish girl! I am ashamed!"

Tom's whistling call grew very loud and
urgent.

"Let's go," Flora said, laughing, pleased
and happy; "I know we'll have a lovely
time!"

Mrs. Halsted helped the girls into the
wagon.

"Thank you, little King's Daughter," she
whispered to Flora, and smiled to see Jes-
sie's face unclouded and happy again.

"You will both have a very happy day, I
know."

And they did. — HELEN FRANCES HUN-
TINGTON, in *S. S. Times*.

Editorial.

NOT IMITATION, BUT ADAPTATION.

IT is not our business to imitate Christ in the specific actions that He did, but to catch His spirit, or tone of mind, and apply it to the modified circumstances of our present position, working it out in the time and place where God has put us. The sacrifice of personal pleasure and comfort for the welfare of others, the putting away all thoughts of our own reputation or honor or ease, the full trust in God, and the perfect union in all things with the Father's will, these principles must be ours, as they were His; but the particular forms of daily life which they will take will vary widely according to our age, station, sex, country and century. Here is the wide field for individual judgment to be freely exercised in the honest settling of duty.

BRIEF HINTS FOR YOUNG PREACHERS.

BEWARE of overestimating your audience; beware, also, of underestimating it. The latter fault will lead you to be careless in preparation, the former will cripple your delivery. Have so high opinion of the people that you will never appear before them without taking the utmost pains to give them something worth hearing; have so low an opinion of them, in comparison with the dignity of your calling and the importance of your message, that you will be fearless in any presence.

A sermon should be always vertebrate in structure—it should have a strong, central, unifying backbone, well covered with juicy flesh. It should have feet to walk, and hands to strike or grapple.

Great faith and great feeling, in other words imagination and emotion, are two essential qualities of a great preacher. He must, in addition, be a terrible toiler, giving himself steadily to this one thing, and laying all realms under contribution to enrich his discourses.

That style of delivery is ideal which comes nearest to combining the advantages of all the different methods—the freedom of the extempore, the accuracy of the written, the finish of the memoriter. That only is a poor delivery which, if extempore, is slipshod; if read, is tame; if memorized, is frozen. If one writes, it should be in the natural, easy, unconventional style suited to off-hand speech, rather than in bookish phrases. If one's memory is such that he can easily recall, after a few readings, what he has thus written, then, without the strain and uncertainty of having to select all the words afresh while on his feet, he can throw himself readily into the distinctive work of the hour—the thrusting his well-arranged, well-clothed thoughts into the minds of his hearers. Not one preacher in ten sufficiently considers the great importance of delivery. With the vast majority of hearers manner is the main thing. Poor matter with a good manner will go much further with at least three-fourths of the average congregation than good matter linked with a poor manner.

Think, read, write, speak is undoubtedly the proper order. One should think much before reading on a subject, and read much before writing. But thought should, of course, go along with the reading. The main purpose in the latter is to stimulate the former.

Verbs and nouns rather than adjectives predominate in the best style of writing. Consonants rather than vowels have the main stress in the best style of speaking; they are the key to correct articulation.

Unless a sermon is interesting, it is a flat failure no matter how sound its doctrine or how well-proportioned its structure. The attention of the audience must be seized at the very first, and held, by a variety of devices, steadily to the close. The surprise power must be cultivated, curiosity must be kept awake. A dead monotony whether of voice or thought defeats the end of preaching by putting the hearer to sleep either physically or mentally.

Every speaker must have sufficient confidence, not exactly in himself but in the truth he is called to convey and in the promised presence of the Holy Spirit, to be at his ease and manifestly master of the situation. This kind of ease—freedom from embarrassment and constraint—is quite compatible with the deepest earnestness. This self-confidence, which is rather God-confidence, is greatly aided by a consciousness that the utmost pains have been taken with the preparation; that there has been no shirking; that great diligence has

been used, first, in gathering a mass of materials; second, in culling carefully the very best; third, in arranging this choice residuum so that there will be progress of thought and a cumulative impression. A high ideal of what true preaching is, and an unrelaxing endeavor to get ever nearer to its complete realization, will go far toward producing a genuine success.

UNVEILING OF THE ANCIENT EAST-ERN WORLD.

HARDLY anything is more remarkable than the broad and clear glimpses we are getting now-a-days of ancient life and manners from the fragmentary records of various kinds which either careful and costly research on the one hand, or propitious accident on the other, is constantly bringing to light. So rapidly do these items of old-world news, and memorials of antique manners and customs accumulate, so extensive is the information they occasionally supply, and so strange and unexpected is the story they often tell, that our ideas of ancient life and society are being revolutionized. "A few days ago," remarks a recent writer in the "Science" column of the *Academy*, "I was privileged to see a remarkable document, in some ways the most remarkable historical document of the later Greek period which has occurred for many years. It is a papyrus dated in the reign of Ptolemy Philadelphus, containing more than seventy columns of writing, and was one of Prof. Petrie's fortunate discoveries in Egypt. . . . It contains a wonderful account of the customs, regulations and the laws relating to revenue in Egypt at this time, and is full of the kind of information so difficult to meet with in books, and so essential to a knowledge of the true history of the inner life of the old days."

After mentioning some other *diplomata* and inscriptions of smaller consequence recently disentombed, he proceeds to say: "Presently we may be able to do for the old times what it is now seen in the essential thing in regard to more recent history, namely, to get at the kernel and the essence of the life of the common people and the classes whose rôle was not exclusively fighting. We shall then know, not only how kings and heroes lived and died, but how their people suffered and survived; what local laws and regulations they made, and how they managed to evade the tax-collector; how their homes were regulated; how they tilled their land and by what tenure they held it; in fact, how the inner life of the community was carried on."

To see how well this ardent hope is founded, one only needs to note the increasing zeal of scholarly investigators and the grand successes with which their enterprise and application are frequently rewarded. It strikingly emphasizes the vast difference between the incurious and unobservant scholarship of past centuries and the eager, wide-awake and closely-observant research of today, that a stone in the wall of the tunnel that conducts the water from the "Virgin's Spring" to the Pool of Siloam in Jerusalem should have been telling the brief and simple story of the tunnel's construction for more than two thousand five hundred years, and no one ever noticed it all these centuries until a few years ago.

A brief statement of the discovery just alluded to will show that circumstances very similar to those under which the engineering skill and courage of Heseekiah and his counselors in preparing for the exigencies of a long siege by the Assyrian power were recently brought to light, must have often transpired during the twenty-five intervening centuries. The native pupils of a German architect resident in Jerusalem are wading in the Pool of Siloam when one of them slips and falls into the water. On recovering himself he notices what appear to be strange characters cut in the rock below the surface of the water. He informs his master, Herr Schick, of what he has seen. Schick makes known the discovery to the scholars of Europe; and Dr. Sayce of Oxford, England, and Dr. Gute, of Germany, visit the Pool and copy and decipher the inscription, with the result of obtaining an interesting confirmation of a fact more than once alluded to in the historical books of the Old Testament, viz., that the reigning monarch of Judah "stopped the upper water-course of Gihon [Hebrew for "spring"] and brought it straight down to the west side of the city of David" (2 Chron. 32: 30) and "made a pool and a conduit and brought water into the city" (2 Kings 20: 20).

While Dr. Glaeser is hard at work prepar-

ing an account of the hitherto-unknown empire of the Minseans, which he has virtually unearthed in the comparatively neglected field of Central Arabia, and will shortly show how "the dwellers of the wilderness" flourished as a people side by side with their better-known neighbors in Mesopotamia and the valley of the Nile in the second millennium before Christ, the third Memoir of the Archaeological Survey of the Egypt Exploration Fund for 1892-3 and the Archaeological Report for 1893-4 give an account of the excavation of the magnificent temple of Deir el Bahari in Egypt, under the directorship of M. Naville, at a cost of ten thousand dollars, and also include valuable papers on "Graeco-Egyptian Antiquities" and "Graeco-Egyptian Literary Discoveries" by Cecil Smith and F. G. Kenyon. Discoveries of considerable value and interest succeed each other with almost startling rapidity. Now it is the naval power of Egypt of which Mr. De Morgan gave us a glimpse, a few months ago, in his discovery at Sakkarah of a fleet of ships of the sixth dynasty; and now it is the military life of that antique people from which the veil is drawn aside in the discovery since last winter in a tomb at Assiut of two squads of soldiers of the same early dynasty. These squads, consisting of forty figures each fixed to a wooden board in rows of four and shown in the act of marching, give a very vivid idea of the warlike habit and propensity of a people whose aggressive and domineering spirit we know from other sources to have made things disagreeable to their quieter neighbors. The differences of color, complexion and size in the two squads show that the Egyptian army of that time was composed of more than one race of men. There is the brown tint of the larger-sized Egyptian in the one company, and the ebony skin of the under-sized Ethiopian in the other. Both squads wear an ample crop of hair, which is pushed back and fastened behind in the same fashion; but while the native Egyptian is clad in a loin cloth of whitish or yellowish hue reaching nearly to the knee and is armed with pointed spear and shield, the Ethiopian soldier is more scantily clad with a loin cloth of red or yellow, is adorned in a few cases with necklaces and anklets, and armed with arrows in one hand and the bow in the other.

Of Dr. Bliss' and Herr Schick's labors in Jerusalem and the discovery of what is believed to be the foundation of "the actual first wall of the city," together with an ancient paved road, three large square towers and a Latin votive tablet to Jupiter on behalf of the welfare and greatness of the Emperor Trajan and the Roman people, erected by the Third Legion, Dr. Bliss himself will tell shortly in his published report.

The harvest, however, is amplest on the sites of old Babylonian cities. A recent number of the *London Times* has the following: "The United States minister in Constantinople, reporting recently to the Department of State on the exploration of the ruins of Niffer, near ancient Babylon, mentions . . . that some two hundred Arabs are constantly employed under the direction of Dr. Peters, of the University of Philadelphia. The minister says that 'in the number of tablets, brick, inscribed vases, and in the value of cuneiform texts found, this American enterprise rivals, if it does not excel, the explorations of Layard at Nineveh and Rassam's excavations at Abu Habba.' Dr. Hilprecht of the University of Pennsylvania remains in Constantinople at the request of the Turkish government to translate the inscriptions and arrange the tablets and other objects excavated . . . and the Sultan has promised that Pennsylvania shall receive one of all duplicate antiques. So far 20,000 tablets of clay and stone have been discovered containing records of public and private events. About 150 Hebrew, Mandic, Arabic and Syrian inscribed bowls have been dug up. These are more than all the museums in the world possessed before. They have also found hundreds of Babylonian seal cylinders . . . about 1,000 vases of alabaster, marble and other stone have been discovered with votive offerings of lapis lazuli, magnesite and agate."

So fares enterprising scholarship as it wanders in the jungle of the undiscovered, because it is a jungle and the unexpected may always turn up, and "avoids the beaten roads where every vagabond knows the milestones."

The Brookline Church.

THE trustees have fully completed arrangements for finishing the new church at Brookline. Mr. J. E. Rothwell, on account of his health, has resigned as treasurer, and Hon. Alden Speare has been elected to the position. The first quarterly conference has, by vote, sold

the chapel on the corner of Washington and Cypress Streets to the Universalist Church now worshipping in it, at a reasonable figure, reserving the right to use it on week-days until the new edifice is completed. The work of electric-wiring the new church and of plastering the interior has been begun. The building committee consists of the following well-known gentlemen: W. W. Potter, J. Ely Rothwell, A. G. Brewer, R. A. Flanders, L. T. Lyon, and the pastor. It is hoped to dedicate the church in the early winter. All subscriptions to this enterprise are now valid and due, the conditions upon which they were made having been fully met.

The Woman's Bible.

ONE of the charges brought against the competency of women is that they never have invented anything. All the great inventors from Tubal Cain, who was an instructor of every artificer in brass and iron, down to the inventor of the last brass button, we are told, were men. Even the articles used by women were invented by men. Naamah, the sister of Tubal Cain, though worthy to be named in the Holy Scriptures, inherited no part of her brother's inventive genius, even to the contriving of a hair-pin, a shoe-buckle, or an ornament for the person. In all the departments of thought and action and in the various lines of mental and moral improvement men led and women followed in the procession.

However true this may have been in past ages, some of the advanced women of our time seem determined to break the record. Woman invented the paper bag of commerce which has had so great a run, and she has now leaped to the still greater achievement of inventing a new kind of Bible—"The Woman's Bible." This certainly shows a great reach of genius; for the men have found nothing more difficult than to indite Bibles. To revise the Bible handed down from the fathers taxed the scholarship and ingenuity of the age, and the results secured after great effort are not entirely satisfactory to the men. Of course we are not surprised that they are not to women. Mrs. Elizabeth Cady Stanton, who is "the head-centre" of this Woman's Bible movement, says: "Sufficient attention has not been given to the position of woman in the divine book, and one of the worst foes to woman's advancement has been the misconception of the Bible as regards woman." So a coterie of like-minded women set about a new version, of which we have only some of the advance sheets. That many of the women will criticize this feminine version, when issued, is evident from the exceptions already taken to the first sheets. Some think there is no occasion for it; others say it might have been well five decades ago; while yet others judge that the version will exert absolutely no influence on the religious public. Miss Willard and Lady Somerset gave their names to the movement only on condition that the revision should be examined before publication by competent evangelistic women. As this condition has not been met, their sanction cannot be claimed.

While this new Bible evidences the ingenuity, the inventive genius, of woman, we can hardly say so much for the wisdom of the undertaking. They undertook "a big job" in revising the Bible. The broadest scholarship of Christendom among men was hardly equal to the task; and certainly none of the women engaged in this work can claim any great ripeness in the wide and accurate learning required to make a Bible revision. To improve the Book which has led civilization for three thousand years is not a small matter, and certainly is beyond any except the best-trained minds.

But the revelation contained in the Bible is for the race rather than for any section, sect, or sex. If the Book be for man, it is no less for woman. To select out portions as belonging to women is to narrow and misinterpret the revelation. Woman has no separate interest in the Bible record; she is entitled to credit in all the transactions as a member of the concern. The fortunes of man and woman are bound in one bundle. They have a common heritage of sorrow and hope. Woman was in the transgression and no less in redemption. The interests of the sexes are one. They share a common fortune and a common revelation of Divine love and mercy. Instead of a special Bible, woman should claim the whole of the old Bible. Do you say it is man's Bible? The woman is covered by the term and can claim as a co-heir whatever is precious in its provisions and promises.

In our view, then, there is no particular demand for "The Woman's Bible." The old race Bible we reckon is better. But we will see when the novelty is issued. The *Standard* (Baptist) of Chicago, in its issue of June 6, says:—

"Dr. Henson is very probably right in holding that the proposal of a few women, led by Mrs. Cady Stanton, to prepare for publication a version of the Bible, or at least the New Testament, in which their own ideas of woman and her rights shall have endorsement, deserves the public notice and condemnation which he gave to it in his sermon on a late Sunday. It afforded him the opportunity, at least, to show what high honor the Bible gives to woman, and how vastly different is the position she is made to hold in countries where the religion of the Bible prevails, in comparison with those in which it does not. Besides, the egregious notion of such a revision only too truly represents the tendency now so manifest to say of 'the law and the testimony,' 'if they speak not' as we would have them, let them be 'revised' according to modern ideas. There is, however, not the least likelihood that a revision made under such auspices as those now proposed will gain currency anywhere save amongst those for whom 'the law and the testimony' as we now have

them are already of no account. Its objectionable significance is as "a sign of the times."

Speaking about this new Bible, Mrs. Amalia Barr says: "I want no revised Bible. I want no woman's Bible. The Bible of the martyrs and confessors of our faith is sufficient. It has never deceived nor failed me. It has been sufficient for life; I doubt not it will be sufficient in the hour and article of death."

The Proposed Removal of the Time Limit.

As this subject is to receive general discussion and agitation throughout the church, with the view of influencing the action of the next General Conference, the editor deems it simply just and frank to his readers to say that he cannot now support the proposition. He is forced to this conclusion, not by the opinion or attitude of others, but as the result of personal observation and conviction. It is not yet demonstrated that the extension from three to five years is an unmixed blessing. It is believed that it would be safer, because wiser, to test the five-year plan for another quadrennium. The church will not suffer if action is postponed for four years, whereas premature and unnecessary legislation might work grave and permanent injury.

The fact that so very few of our ministers remain for the full five years shows conclusively that there is no general demand for an unlimited pastorate. The General Conference should not remove the limitation necessary to preserve the itinerant principle merely to relieve exceptional instances. When our ministry, under the five-year rule, indicates that it is equal to sustain itself in an unlimited pastorate, then it will be time to consider the removal of the present restriction.

But we do not presume to speak as an oracle upon this subject. We recognize conscientious differences of opinion. Men more wise and equally loyal to the church believe that the limitation should be removed. Our columns will therefore be open for a full and comprehensive discussion of the subject.

Try It.

To secure for ZION'S HERALD the critical test of personal examination by more of our people who are non-subscribers, the paper will be sent from June 1, 1895, to January 1, 1896,

7 Months for \$1.00.

Many of the attractive features especially promised for 1895 will appear during the time specified.

Our friends can greatly enlarge the usefulness of ZION'S HERALD by persuading non-subscribers to

Try It.

Personals.

—Rev. Dr. Newman Hall, of London, entered upon his eightieth year, May 22.

—General Booth is greatly improved in health since his visit to the United States.

—Rev. J. T. Duryea, D. D., was installed pastor of the First Reformed Church, Bedford Avenue, Brooklyn, June 4.

—Rev. E. A. Berry, D. D., brother of the editor of the *Epworth Herald*, is pastor of the Congregational Church of Chattanooga.

—Rev. S. F. Jones, D. D., of Madison Avenue Church, New York, will take his annual vacation in August, dividing the time between the White Mountains and Cottage City.

—Mr. C. R. Magee was in New York last week in consultation with his seniors of the Book Concern, Drs. Hunt and Eaton, touching important matters connected with the Depository.

—Rev. A. B. Kendig, D. D., of Calvary Church, New York, is granted a vacation during the months of July and August. Dr. Kendig will spend part of the time with his daughter in this city.

—Rev. Dr. and Mrs. David H. Moore announce the marriage of their daughter, Miss Amy, to Mr. Robert James Pitkin, Thursday evening, June 20, at Trinity Church, Cincinnati.

—The excellent contribution upon page 2, entitled "A Notable Anniversary," an appreciative sketch of Dr. William Nass—was written by his namesake, Dr. William Nass Brodbeck, at our special request.

—We greatly enjoyed last week a call from Rev. James Thurston, of Dover, N. H., an ideal parishioner when the writer was pastor of St. John's Church in that city. Mr. Thurston enjoys quite comfortable health.

—Dr. Max Nordau, who has made his name so well known through his book on "Degeneracy," has a reputation for philanthropy in his medical practice in Paris. He gives his services free to the poor in his neighborhood.

—Adjutant Erickson, the leader of the Salvation Army expedition to Iceland, has been most warmly received by the authorities, and reports good meetings. The Salvation Army hymn-book in the Icelandic language is now being printed.

—The Colorado Conference elects the following delegates to the General Conference: Ministerial, Earl Cranston, Daniel L. Rader; reserve, Nathan A. Chamberlain, Robert A. Carline;

Lay, Zachariah Snyder, Joseph W. Gilluly; reserve, John R. Robinson, Barnard L. Olds.

—Mr. and Mrs. Frank L. Hall, of Malden, announce the marriage of their daughter, Edith Marshall, to Mr. Albert B. G. Drake, an employee in the publishing department of ZION'S HERALD, on Thursday, June 13.

—Rev. Dr. J. C. Hartsell filled twenty-one engagements in the interests of his work from May 2 to May 23, reaching from Saco, Me., to Nashville, Tenn., and including sermons, anniversary addresses, talks to graduates and undergraduates, and manifold other work.

—Rev. Dr. Russell H. Conwell, of Philadelphia, of whose remarkable work and church interesting reference is made at length in our Book Table, has immersed his three-thousandth person, which puts the list of his baptisms nine hundred ahead that of the great Spurgeon.

—Rev. R. S. MacArthur, D. D., of New York, sailed on Saturday, June 15, from San Francisco on the "Australia" for Hawaii, thence to Japan, China, Burmah, India, Egypt, Palestine, Greece, and Turkey on his trip around the world, expecting to be home before the end of the year.

—Rev. J. C. W. Coxe gave the University sermon at the commencement of the Iowa Wesleyan University, on the evening of June 9; and also gave an address before the Appanoose County Epworth League Convention at Centerville June 2, on "Culture and Life."

—Rev. Henriette G. Moore of Springfield, Ohio, was elected chairman of the Prohibitory State Convention which met in that city last week at which 700 delegates were present. She is probably the first woman to serve as chairman of a State political convention in the United States.

—A note from Rev. J. H. Trow, of Winchester, N. H., bearing date of June 14, contains the following painful announcement: "Our little girl, Grace Estelle, who was three years old on the 10th of February, after an illness of less than three weeks passed to the glory land, June 12." These afflicted parents will receive the prayerful sympathy of a large circle of friends in this hour of their sorrow.

—The Central notes the following very interesting facts:—

"Is there more than one Conference in Methodism which enrolls among its ministers a father and three of his sons? The Des Moines Conference contains the honored veteran itinerant, Rev. Dr. D. O. Stuart, and his three 'boys,' Rev. Dr. T. McK. Stuart, Rev. C. W. Stuart, and Rev. George A. Stuart, M. D. The latter, after eight years of service in China, has been spending a few months in this country. He occupied last fall and winter with a post-graduate course in Harvard University Medical School, and is now at Van Meter, Iowa, where his wife's parents reside. They will return to China in September, probably to Wu Hu, at which point Dr. Stuart had charge of a hospital for several years."

—Miss Ida B. Wells, the widely-known colored woman and the recognized leader of the anti lynching movement in America and England, will be married to the colored lawyer, Ferdinand L. Barnett, of the Barnett & Williams law firm of Chicago. All arrangements for the wedding are in the hands of the Ida B. Wells Woman's Club of Chicago. About five hundred invitations will be sent out, and it is expected that leading colored people from all parts of the country will witness the ceremony.

—The *Pittsburg Christian Advocate* of last week says:—

"Dr. W. W. Ramsay made this office a welcome call last Monday morning. He is in the city attending the dedicatory services of Calvary Church. The Doctor a number of years ago served Christ Church as pastor, and is greeted by many former parishioners and warm personal friends. He is in good health and spirits."

—We were greatly pained to learn of the death of Mrs. Eastman, wife of Rev. C. L. Eastman, of Chelsea, which occurred at Asbury Grove, June 12. She had been ill for several weeks, but seemed to improve after her removal to their cottage on the camp-ground. The deceased was in many respects a remarkable woman. Possessed of unusual gifts and graces, she successfully occupied herself in various forms of Christian activity. Her funeral was attended at the home of her daughter, Mrs. Ralph W. Ellis, of Springfield, June 14. A suitable obituary of this eminently devout and useful woman will soon appear in our columns.

—Rev. R. H. Howard writes: "I am pained to notice the death of my dear friend, Rev. A. F. Bailey, formerly for many years a member of the New England Conference, but later of the Troy. We used familiarly to call him 'Tall Bailey,' in distinction from Jonas M. He was over six feet tall, and very erect. He was a host in our rustic Preachers' Meetings a quarter of a century ago—a very Ajax in controversy or debate. He was also one of the most stimulating of talkers, a man of immense mental force, as also of most fervent piety. The writer knew him intimately, and loved him fervently. His heart was as warm as his brain was capacious and active. He was a firm believer in premillennialism, and delighted to discuss that subject. Not long ago he wrote me: 'I am sick, but better at present.' But he has gone. A hero has fallen asleep."

—The *Michigan Advocate* thus notes the large proportion of Methodists in a single town in Ohio:—

"Next year a member of the Methodist Church at Bucyrus, O., will be representative in Congress, Hon. S. R. Harris; another, State senator, Hon. J. C. Tobias, who for the last six years has been probate judge; another, in the House of Representatives, Hon. A. J. Hazlett; and another will be the attorney-general of Ohio, Hon. F. B. Monnette, who was for eight years Sunday-school superintendent. The hall,

save one, of the city council also are Methodists. Rev. John M. Wilson is the happy pastor of that church."

—Rev. C. L. Goodell, of the First M. E. Church of this city, will preach the Baccalaureate sermon before the New England Conservatory of Music, at Sleeper Hall, June 23, at 7.30 P. M.

—Among the sixty-four successful applicants for admission to the Suffolk County bar of the one hundred and three who were examined, appears the name of William M. Crawford, brother of Rev. G. A. Crawford, D. D.

—Dr. Geo. C. Webber, of Millbury, a distinguished physician, died, June 11, at his home, from heart disease, at the age of 57 years. He was born in Hallowell, Maine, Nov. 15, 1837, and was the son of the late Rev. Geo. Webber, D. D., of whom a biographical sketch was published recently in these columns, in the series of "Makers of New England Methodism." Dr. Webber was a member of the Massachusetts Medical Society, and had been president of the Worcester branch of the same society.

—The New York Tribune thus disapproves the statement often made that the minister is mercenary in seeking his field of labor:—

"Clergymen do not always accept a call offering a larger salary. Dr. Moxom has just declined a call to a church in this city, offering him a salary double what he now receives, because he did not wish to fetter himself intellectually; and Rev. Dr. Wm. T. Henry, pastor of the First Baptist Church of Elmira, recently declined the presidency of Colgate University and a call to a Philadelphia church, either of which would have brought him double the salary he now receives."

—Rev. T. Whiteside, of the New Hampshire Conference, sailed from Boston on the "Pavonia," of the Cunard line, on the 15th inst., for Liverpool. He will go at once to the north of Ireland, where he will remain with his relatives until fall. He may be addressed during this time at Mullaglass, Newry, Ireland. He has nearly recovered his health, and hopes to be able to resume work at an early day.

—Representative Roe, of Worcester, will speak tonight, the 19th, in Watertown, before the Young Men's Club, on "The Battle of Bunker Hill;" the next night he addresses the graduating class of the Hudson grammar school; on Monday, the 24th, he performs a similar task for the Warren high school; on Thursday of that week he will speak in Spencer; and on Friday, the 28th, he will talk to the graduates of the South Framingham high school.

—We are pained to learn of the death of Mr. Marshall Evans of Rosindale, who died at his home, June 16, aged 63 years, after a long illness attending paralysis. Many years a resident of this place, he had held positions of honor in Bethany Church from its formation, at the time of his death being trustee, steward, class-leader and Bible-class teacher. Mrs. Evans, two daughters and one son have the sincere sympathy of many friends in their bereavement.

—The class of '70 at Wesleyan is arranging for a reunion in Middletown on the 25th. They will dine at the Chaffee House and will spend the evening there. Out of thirty-eight who were graduated under Dr. Joseph Cummings, of precious memory, thirty-two are still living and nearly all will be present. Among New England men of this class are Rev. J. H. Emerson of Exeter, N. H.; Rev. C. W. Gallagher, D. D., of Kent's Hill, Me.; Rev. W. E. Dwight of Melrose; Alfred B. Roe of Worcester; Fred W. Clarke of Boston; and Judge Darius Baker of Newport, R. I.

—Dr. Hoss carried to his home a peculiar expression of consideration from Auburndale. Mr. George H. Bourne, cashier at R. H. White & Co.'s, a resident of Auburndale and a member of the Methodist Church in that place, after listening to Dr. Hoss, handed him the key to his residence, requesting him to accept it and to make use of it with perfect freedom if he should ever come again to this section. Dr. Hoss highly appreciated this unique gift, and carrying it to his home, will label it as a souvenir of his visit to New England, to be shown with much gratification to his friends.

Brieflets.

Particularly interesting, timely and suggestive is the contribution on page 6 from the pen of Mrs. Mary B. Claflin, entitled "A Summer Outing."

If there be anything finer in illustration, choicer or more varied in topics and handling, more charming in every respect as a "Recreation Number" than the current issue of *The Outlook*, it has not reached this office.

The Boston *Advertiser* of the 14th inst. contains an account of the meeting of the Merchants' Association of this city, with an abstract of the very important report made by Hon. Alden Spears concerning needed harbor improvements.

While many among us are anxiously desiring that something may be done to bring the two Methodisms into closer sympathy and co-operation, Lasell Seminary is doing much to make the aspiration an actuality. About three years ago Dr. S. A. Steel was brought from Nashville to preach the Baccalaureate sermon with the express purpose of helping representatives of each communion to understand better each other. Dr. Hoss was invited this year to discharge this chief function of the institution with the same purpose in view. Dr. Thirkield, who delivered the Commencement address, is a happy blending of both the Northern and the Southern Meth-

odist. This action is in keeping with Principal Bragdon's practical way of bringing things to pass.

We commend to the special attention of those of our readers who have been misled concerning the subject known as "Higher Criticism" the first contribution upon page 2, from the pen of Rev. David Sherman, D. D. We do not know of any man in the church who can be more safely accepted as a guide and instructor upon this important matter than Dr. Sherman.

The New York Sun says:—

"The first Japanese Christian church in America was dedicated in San Francisco last week. It belongs to the Methodist denomination, and has about three hundred members, who contributed largely toward the building of the edifice. The assistant minister and the organist are Japanese, and the church organization will be managed by the Japanese members, with very little help or interference by Caucasians."

The *Advance* (Chicago) calls attention to the fact that "at the annual meeting of the English Peace Society Mrs. Ormiston Chant said that the Boys' Brigade is 'profoundly idiotic'; and Rev. James Chalmers, missionary to New Guinea, told how when the war broke out between France and Prussia his people wanted to send him to France to tell the people there how wicked it was to fight. In Christian countries, he said, we multiply preachers and armies and navies. But in heathen lands when the missionary's work begins to take hold, even the cannibals stop fighting."

The New York *Observer* is responsible for the following statement:—

"St. James' Methodist Episcopal Church, this city, has discontinued its services in its church edifice on account of the unsafe condition of the building. At a meeting of the official board, held on June 5, it was decided to temporarily repair the edifice and to sell the property as soon as possible and secure a new site for a church home in a more desirable location. The property is valued at \$100,000."

Those of our readers who follow W. C. Prime, LL. D., in his chapter upon the "Colored People," on page 2, will not only heartily thank us for transferring the article to our columns, but also, having had a taste, will desire to read the entire book. The companion volume by the same distinguished author, entitled, "Along New England Roads," is very charming reading, especially to New Englanders. Both are excellent books for the vacation.

Bishop Galloway, of the Methodist Episcopal Church, South, says: "By a unanimous vote the Southern General Conference pledged our church to Methodist federation. With that principle, liberally interpreted, I am in heartiest sympathy. May the time of its auspicious inauguration in all American Methodism speedily come!"

Prof. Edward L. Parks, D. D., of Gammon Theological Seminary, says in the last *Northwestern*:—

"The whole world owes a great debt of gratitude to Bishop Haygood and the other progressive leaders of the South. Among them are many of our brethren of the Methodist Episcopal Church, South. Ably, courageously, and often against great opposition, these have championed the cause of general public education."

The Pan American Congress of Religion and Education is to be held in Toronto, Can., July 18-25. Among the speakers are Bishops Vincent and Hurst, and Rev. Arthur Edwards, D. D., editor of the *Northwestern Christian Advocate*. President Rogers, of the Northwestern University, is to have charge of the educational section. The section of authors, editors and publishers will be presided over by Dr. Albert Shaw, editor of the *Review of Reviews*. The Congress will consider the great social, economic and moral problems that are perplexing to the minister, the teacher, the philanthropist and the statesman.

The *Outlook* (New York), in commenting upon a partial and unbalanced expression of the Christian life, says of it that it "aimed only at what it has been pleased to call conversion, and has imagined that the East Side could be redeemed by imaginings and emotions; that dirty streets here could be compensated for by singing about golden streets hereafter; and that religion consists, not in brave efforts to purify the corrupt cities of earth, but in a seraphic vision of the New Jerusalem in heaven."

The Wesleyan Home for children of Methodist missionaries, located in Newton, Mass., has been in successful operation for nearly a year under the care of a competent matron. During this time several children have been received, but there is still room for more. Any of our missionaries who wish a home for their children cannot do better than to avail themselves of this opportunity, as the schools of Newton are exceptionally excellent and fit pupils for any of our leading colleges. The president of the Wesleyan Home corporation is Mrs. S. J. Steele, Auburndale, Mass., who will answer any inquiry, or give any desired information.

A distinguished minister of our church in the Southland is pleased to say:—

"I must express the pleasure and interest I felt in reading both 'Jingolism' and 'The Number of the Bishops' in last week's *HERALD*. As to the first, I think Wesley himself would be broad enough to feel disgust at the intimation one often hears that our church alone is bringing in the Kingdom. As to the second, I only wished that you could have gone a little farther and advocated a time limit for the episcopacy. I am persuaded that there is a growing sentiment among the younger men of the church in favor of this radical change. This would bring the episcopacy and the pastorate more nearly on a level with each other, and would take much of the sweetness from that plum. I wish you could see your way to its advocacy; for the *HERALD* has a strong influence very far beyond the New England limits of our Zion."

The Sunday School.

SECOND QUARTER. LESSON XIII.

Sunday, June 30.

Rev. W. O. Holway, U. S. N.

SECOND QUARTERLY REVIEW.

I. Preliminary.

1. Golden Text: *Looking unto Jesus, the author and finisher of our faith.*—Heb. 12: 2.

2. Home Readings: Monday—Mark 11: 1-11. Tuesday—Mark 12: 1-12. Wednesday—Mark 14: 23-42. Thursday—Mark 15: 1-15. Friday—Mark 16: 28-27. Saturday—Mark 16: 1-8. Sunday—John 21: 4-17.

3. The Lessons of the Quarter: They have been taken principally from St. Mark's Gospel, with two selections from Luke, and one each from Matthew and John. The Easter lesson was taken from the First Epistle to the Corinthians. The time covered by the historical lessons was the closing week of our Lord's life, with three post-resurrection appearances.

II. Lesson Analysis.

1. "The Triumphal Entry" (Mark 11: 1-11.)

The day was Sunday, the first day of the paschal solemnities. The principal points were: The sending of two disciples to Bethphage to bring a colt which they would find tied there "whereon no man ever sat," with the further direction to say to any one objecting, "The Lord hath need of him;" the enthusiasm of the multitude when the colt was brought—covering the beast with their mantles and tapestrying the highway with garments and palm fronds; the triumphant Hallel: "Hosanna! Blessed is He that cometh in the name of the Lord!" the protestations of the Pharisees; the tears of Jesus when He beheld the city; the commotion in Jerusalem when Jesus entered; the visit of the latter to the temple; and His subsequent retirement to Bethany.

2. Easter Lesson (1 Cor. 15: 3-14.)

St. Paul reminds the Corinthians, who had philosophized away the doctrine of bodily resurrection, that he had taught them certain fundamental truths which he had himself received—that Christ died for our sins, was buried, and rose on the third day, in accordance with prophecy; that He granted several appearances of Himself after His resurrection—to Peter, to the twelve, to over "five hundred brethren at once" (most of whom still survived), to James, to all the apostles, and last of all, to his unworthy self, "born out of due time," the "least," and yet by God's grace the pre-eminent apostle in evangelical labors. The Corinthians had accepted these historic truths of their Lord's history. Whence then this heresy of "no resurrection?" If the dead shall not be raised, Christ is not risen. If He be not risen, Paul's preaching had been worse than useless, and their faith had lost its foundation.

3. "Watchfulness" (Matt. 24: 42-51.)

The lesson opened with a call to "watch," and the necessity was illustrated by the parable of a householder, who would have been on the alert had he known at what hour the thief would pay him a visit; in like manner we shall suffer eternal loss if the Son of man, coming suddenly, finds us lulled to spiritual forgetfulness. And then the figure was changed and a well-ordered house was pictured, whose faithful steward in his lord's absence distributed to each his meat in due season. Promotion and honors were reserved for that steward. But if, on the other hand, that steward should presume in his lord's absence to play the petty tyrant, and to "eat and drink with the drunken," there will come to him a fatal surprise when his returning lord cuts short his guilty career by smiting him in twain and appointing his eternal lot with hypocrites.

4. "The Lord's Supper" (Mark 14: 22-26.)

The inquiry of the disciples where the Passover should be prepared; the direction to Peter and John to go to the city, follow a man bearing a pitcher of water and inform the goodman of the house he entered that the Master desired the guest chamber that He might therein eat the Passover with His disciples; the successful mission of the disciples and their return; the final walk to Jerusalem in the evening; the announcement that one of the twelve would betray his Lord; the warning that it would be good for that man if he had never been born; the institution of the Supper, with the unleavened cakes blessed and broken, and the cup likewise blessed and partaken by all; the singing of the Hallel; and the walk to Gethsemane—were the leading facts of the lesson.

5. "The Agony in Gethsemane" (Mark 14: 32-42.)

The arrival at the Garden; the selection of Peter, James and John to watch with Him while He retired for prayer; His confession to them that His soul was "exceeding sorrowful even unto death;" His prostration and prayer; His perfect submission; His return to the sleeping disciples, and injunction to "watch and pray," and the admission that the spirit may be willing while the flesh is weak; His return to prayer; the continued drowsiness of the disciples; and His summons to them to go and meet His betrayer.

6. "Jesus before the High Priest" (Mark 14: 55-64.)

In this lesson we visited Caiaphas' judgment hall in the night; we saw Jesus arraigned before the tribunal, noticed the unsuccessful attempts to criminate Him by false witness (par-

ticularly in the perversion of His words relative to destroying the temple), observed the silence of the Prisoner and the angry demand of Caiaphas, "Answerest Thou nothing?" listened to the final question, "Art Thou the Christ, the Son of the Blessed?" and the calm reply, "I am," with the prediction that they should see "the Son of man sitting on the right hand of power, and coming in the clouds of heaven;" saw Caiaphas rend his tunic at this "blasphemy;" and heard the verdict of the council that Jesus was "worthy of death."

7. "Jesus before Pilate" (Mark 15: 1-15.)

The principal points were: The ratification by the council of the sentence of death pronounced on Jesus in the night session; the arraignment of Jesus before Pilate on the charge that He professed to be the King of the Jews and forbade the people to give tribute to Caesar; the failure of Pilate to find any adequate cause for punishment; the turbulent reiteration of the charges and Jesus' silence; Pilate's second declaration that he found no fault in Him; the choice between Barabbas and Jesus, and the selection of the former to be released; and the final yielding of Pilate, who gave the order to crucify Jesus.

8. "Jesus on the Cross" (Mark 15: 22-37.)

Jesus conducted to Golgotha; the offer of the wine oplate declined; the crucifixion; the division of His garments; the superscription; the rage of His enemies; their taunting challenge that He should prove His royal claims by descending from the cross; their flings at His miracles; the supernatural darkness; the piercing cry, "My God, why hast Thou forsaken Me?" the succeeding cry, "I thirst;" the offer of the sour wine on a sponge by the soldiers; their waiting to see if Elijah would come to deliver Him; the final commending of His spirit into the Father's hands, with the expiring words, "It is finished"—were the principal points of the lesson.

9. "The Resurrection of Jesus" (Mark 16: 1-8.)

The principal points were: The visit of Mary Magdalene, with the other women, bringing spices in the early dawn to the sepulchre; their perplexity as to who should roll away the stone from the entrance; their discovery that the sepulchre was open; the angel sitting within who assured them that Jesus was risen, invited them to see where He had lain, and commissioned them to tell Peter and the disciples that He would meet them in Galilee as He had promised; and their hurried departure in fear and amazement to carry the tidings.

10. "The Walk to Emmaus" (Luke 24: 13-32.)

The points to be recalled especially are: The journey of two of the disciples to Emmaus on the day of the Resurrection; the approach of Jesus in the guise of a traveler, who asked the cause of their evident distress; their surprise at the question and recital of the story of their Lord—His death, the death of their own hope, and the vague rumors about His having risen; the remembrance on the part of the Stranger at their foolish incredulity; His citation of Scripture to prove that the sufferings and death of Jesus were the predicted and necessary preparation for His Messiahship; His yielding to their constraint for Him to "abide" with them; the opening of their eyes when He blessed the bread and brake it; and His sudden disappearance.

11. "Peter and the Risen Lord" (John 21: 4-17.)

The principal points were: The disciples fishing on the Sea of Galilee; the hail of a Stranger on the shore in the early morning as to whether they had caught anything; their reply, "No;" His direction to cast the net on the right side of the ship; the wonderful catch of 153 large fish, and yet the net unbroken; John's whisper to Peter, "It is the Lord;" the latter's characteristic act of swimming ashore; the landing of the net; the discovery of a fire, with fish and bread; the awe of the disciples; the colloquy with Peter; the thrice-repeated, "Lovest thou Me?" the protests, "Thou knowest that I love Thee;" and the reinstating commissions, "Feed My lambs; tend My sheep; feed My sheep."

12. "Christ's Parting Words" (Luke 22: 44-48.)

Jesus occupied His closing interviews with the disciples by opening their understandings, showing them that all things written concerning Him in Moses, the prophets and the Psalms had been fulfilled, explaining that it had been predicted that the Christ should suffer, and that remission of sins in His name might now be preached among all nations, beginning at Jerusalem. He bade them be witnesses, but to tarry at Jerusalem till clothed with power from on high. Then at Bethany He was parted from them and visibly ascended to the Father. They returned to the Holy City and spent the days preceding Pentecost—a part of the time at least—in the temple praising God.

III. Questions.

1. From what books were the lessons taken?
2. What space of time was covered by them?
3. On what day was the triumphal entry made?
4. How was the beast obtained for Jesus to ride upon?
5. Describe the enthusiastic words and acts of the disciples and the multitude.
6. What sad interruption occurred?

7. What plain facts had been taught to the Corinthians?

8. What heresy had arisen?

9. What logically followed from this heresy?

10. State the parable of the householder (Lesson III.)

11. What lesson was drawn from it?

12. Tell, in your own language, the parable of the faithful and unfaithful steward.

13. What fate befell each, and what was its significance?

14. Tell what preceded the eating of the Passover.

15. What elements were selected and what significance was attached to them?

16. What two heresies have risen in connection with the Supper?

17. What is the nature and obligation of the sacrament?

18. Who were selected to watch in the Garden?

19. Tell the story of our Lord's prayer and agony and submission.

20. How did He explain the disciples' drowsiness?

21. Before whom was Jesus arraigned? What was the first attempt to criminate Him?

22. What final question did Caiaphas put?

23. What reply was given, and what followed?

24. Who was Pilate, and on what charge was Jesus arraigned before him?

25. What was his opinion?

26. What choice of prisoners was made?

27. Explain why and how he finally yielded to the clamor to crucify Jesus.

28. Describe the method of crucifixion.

29. What title was placed above Jesus' head?

30. Mention some of the taunts and challenges uttered to Jesus on the cross.

31. What were the three closing utterances of our Lord?

32. Who were first at the sepulchre?

33. What did they fear, and what did they discover?

34. Tell what the angel testified, and what message he sent.

35. Of what did the two Emmaus disciples converse?

36. What did the Stranger have to say about it?

37. How and when were their eyes opened?

38. In what guise did Jesus manifest Himself in Lesson XI?

39. What miracle was wrought, who discovered it, and what did Peter do?

40. Tell the conversation between Jesus and Peter.

41. How did our Lord occupy His closing interviews with His disciples?

42. What general charge and particular command did He give them?

The Epworth League and Christian Endeavor.

At a recent meeting of the Epworth Leagues of Boston the following resolutions were adopted:—

We, the young people of the Epworth Leagues in the city of Boston and in the towns and cities in its immediate vicinity, organized as the Boston Circuit of the Epworth League of the Methodist Episcopal Church, send greetings to the officers of the United Society of Christian Endeavor, and to all the host of young people for whose interests they care.

We rejoice that we are to have the great Convention of the Societies of Christian Endeavor in our city this coming month.

We look forward with enthusiasm to the inspiration which such a vast army of earnest young Christians will by their very presence bring to us.

We anticipate a mighty uplift to all Christian work from the addresses and songs and parables of the coming meetings.

We recognize in the Society of Christian Endeavor one of the most forceful factors in the solution of the problems that perplex our national life. Existing everywhere; everywhere full of zeal for civic righteousness, temperance and good citizenship; everywhere exalting brotherhood and emphasizing high ideals; we greet our brothers and sisters as fellow-laborers in the work of leading on our great Republic to its lofty destinies.

We rejoice, too, in the world-wide outlook of our sister Society, its love of missions, and its generous support of those who represent us on the outer walls.

We give to our brothers and sisters the courtesy of our meetings and the hospitality of our churches.

We assure them that we shall offer up earnest prayer for them that their stay in our midst may be a blessing to them, and we feel certain that it will be to us.

If, in the words of one of our honored Bishops, we have a motto that reads: "We live to make our own church a power in the land," we do not forget that the motto when complete has also the sentiment: "We live to love every other church that exalts our Christ."

In His name we greet you and bid you welcome to the city of Boston.

The Sauveur College of Languages.

THIS well-known Institution continues to hold its annual session in the town of Amherst, Mass., celebrated for its healthful climate and picturesque beauty. For those who cannot go abroad I know of no other place in this country which affords so many and so valuable aids in the study of languages as the Sauveur College. Its distinguished founder and president, Dr. Lambert Sauveur, has done more,

through its instrumentality, for the establishment and progress of the natural method of studying languages than any other living educator. His broad intellectual culture, his magnetic, personal influence, his unbounded enthusiasm in all that pertains to the work of the college, combine to attract and to retain as permanent members of the institution all who come within the sphere of his influence.

The corps of instructors whom Dr. Sauveur has associated with him are gifted, zealous, and eminently successful in their various departments. Greek, Latin, French, German, Italian and English are taught, according to the most approved modern methods. The services of the well-known literary critic and editor, Dr. William J. Rolfe, afford in the English department, a rare opportunity for the study of the masterpieces of literature, while the great variety of lectures given by Dr. Sauveur and other members of his faculty ensure a most delightful and rapid means of progress in the study of languages. The college will open its twentieth session in Amherst College, July 1, at 10 A. M., and continue six weeks.

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Our Book Table.

The Modern Temple and Templars. A Short Sketch of the Life and Work of Russell H. Conwell. By Robert J. Burdette. (Silver, Burdette & Company: Boston. Price, \$1.25.)

Mr. Burdette, in this volume, has furnished a breezy, chatty, lively, dashing biography of the Philadelphia pastor. It is a book of easy reading. Among the things contained therein, we would like to emphasize, for a moment, Russell H. Conwell and the Baptist Temple in Philadelphia—the man and the house he built, two interesting facts.

Russell H. Conwell was born in Massachusetts fifty-one years ago. His father and mother were, for long, pillars in the small Methodist Society in South Worthington. The family has been a great resource to the church. The history of this man, yet young as ever at fifty, has been marked by many changes. He began his studies in "the little red school-house" of that mountain town and continued them through several terms at the Wesleyan Academy at Wilbraham. At the blast of war, his high sense of patriotism led him to enlist in the Massachusetts Second Regiment. In the army he rose to the rank of captain, then to that of colonel. On his return he studied law at Albany and opened practice in Boston. While waiting for briefs he wrote for the newspapers, and began a career as a popular lecturer. Meantime, after a partial course of theological study at Newton, he devoted himself to the work of the preacher and pastor. Ordained at Lexington in 1879, he accepted a call from a mission church in Philadelphia, where he has since continued to labor with marked success.

Mr. Conwell is certainly one of the remarkable men of our day. Active, pushing, irrepressible, he at the same time possesses the inspiration of insight and courage. He has varied resources, tact in the use of them, and versatility in his powers and methods. A natural enthusiasm flames through his soul the year round. An agreeable speaker, he has also the larger gift of organization and practical management. In his church he is a statesman. He has invented much machinery, and all of it is kept easily under his own control. He is one of the men who has learned to reach the people. A man is best known by what he is able to do; "by their fruits" must, in the long run, be the measure of both men and institutions. Measured by this standard Mr. Conwell must be reckoned among the great forces of society. As a lecturer he wandered over America and Europe, making in his various tours \$270,000—a very handsome sum to be picked up in a kind of side-show. But his great success has been in the building of his church of all-service. In this, as in other lines, he exhibits a genius for success; and this large success must be accepted as the true gauge of the man.

The house built by this Philadelphia Spurgeon is well worthy of observation and study. It is what is known as an institutional, or all-service, church. Begun as a mission of the Tenth Baptist Church in 1870, it aspired, three or four years after, to an independent existence as Grace Church, and is now known as the Baptist Temple. The growth of the church from a handful to 1,700 members is marvelous to tell. The new Temple, which replaces the mission church, contains 3,500 sittings, with space for 600 more, enabling the ushers, by the aid of camp-chairs, to seat 4,100 people. These seats are occupied every Sunday, and often hundreds are obliged to go away or remain standing through the service. The Sunday-school room has seating capacity for 2,000. In the rear of the church is a dining-room capable of seating 500 people at once. There are also rooms for the Young Men's Christian Association and for the Young Ladies' Association. In 1886 they built a College beside the church for the education of the working-people. During the past year 2,000 students, many of them from entirely outside the society, have attended, and arrangements are made for 4,000 next year. Around the College is a group of other helpful associations, such as "The Chatham Literary Union," for literary courses of a high grade; "The Temple Congress and School of Debate;" "The Woman's Congress of Household Science and Art;" and "The Young Men's Class for Bible Study." In 1891 a hospital was opened, which has proved a marked success. The buildings and property here accumulated in about fifteen years are valued at \$600,000. Besides the buildings is an immense congregation and a membership reaching up towards two thousand. Behind such results there must have been great energy, persistence, and masterly good judgment.

The secret of these successes may be found in the wise direction and enduring enthusiasm of the pastor; in the reaching out to touch society at many points; and in the unity and constant efforts of the people. The Temple contains a working church; its proper symbol is the bee-hive in which there are no drones. The pastor easily finds something for every one to do, and he keeps the company so busy that they have no time to find fault or quarrel. A high spiritual purpose controls all these activities. Mr. Conwell has evidently been fortunate in the selection of his subordinates, who exhibit wisdom in counsel and courage in the execution of these great plans. The singing is made a marked feature in the services at the Temple. Bro. Wood is always at the pastor's right hand. In a word, the Temple presents an example of success worthy of study, and, where the proper conditions obtain, of imitation. The work of Mr. Conwell shows what may be done in the midst of a great city, nay, what ought to be

done in every such city and by every considerable denomination. The all-service church, with multiplied agencies, adapted to touch the whole man and to reach many classes of people in the neighborhood, with doors open every day, is a need of our time. Something of the kind must be employed in our great cities. Mr. Conwell, who has followed so closely in the footsteps of Spurgeon, is worthy to be named "The Spurgeon of the Quaker City."

History of Christian Doctrine. By Henry C. Sheldon. Two Volumes. Second Edition.

Sheldon's "Christian Doctrine" was published ten years ago, and was received with favor by the Arminian public as a singularly clear presentation of views held by individuals and parties in the church through the long course of Christian ages. The author is a master in statement and exposition. His own views never color those of the party for which he may be speaking; the truth stands out in relief. In the history of doctrine the warmth of the narrative is less important than its truth and perspicuity. We wish to know about the subject rather than the mental conditions and views of the author; and here Prof. Sheldon is strong. The writer remains hidden while the lucid narrative flows off, as a clear stream, from the point of his pen. With such qualifications in the historian, the work was nearly perfect. In this second edition the text is but slightly revised. Here and there a word is changed or a statement modified, and some thirty pages of matter are added in an appendix. Any inaccuracy as to fact has been corrected; but the author has steadily declined to add any range to his narrative. He prefers to let the facts speak for themselves and in their native force rather than to manipulate them after the manner of some historians who usually have theories to maintain.

A work thus prepared must become more and more a favorite with the student class. Written in perspicuous English, his pages are not encumbered with notes. Notes are a grand device for breaking the attention of the student. If sometimes necessary, they are, as Dr. Johnson says, "a necessary evil." They dam the main current and thus hinder the free flow of thought. From this nuisance the pages of Prof. Sheldon are free. He is learned without stopping to tell you so a half-dozen times on a page. The student is fortunate who is able to follow the Professor in these luminous pages.

The Christian State: A Political Vision of Christ. By G. D. Herron. New York: Fleming H. Revell Company. Price, 75 cents.

Christianity begins with the individual, but does not end with him. The heaven works from the one to the many, until the mass becomes leavened with the new truth and grace. The Protestant Reformation emphasized the individual, and from Luther down the main effort has been to rectify the man in his relations to God rather than in his relations to other men. The individuality is often Christianized, while the solidarity remains heathen. To serve God in the heart is usually much easier than to carry that service out into the relations of the family, the church, and the state. Of late the social side of Christianity has been emphasized. The state needs to be regenerated as well as the individual. Dr. Herron is a specialist in this line. The present volume contains six lectures delivered in various places by the author on different phases of the subject. The democratic State can come to its best only when pervaded by Christian influences. The State is needed by the Church, but it remains as true that the Church is needed by the State. Our hope of ultimate rectification of society is not in democracy or aristocracy; it is rather in so molding the people that the State itself shall become Christian in its plans and purposes, in its principles and efforts. Hitherto it has been quite possible for Christian people to set in secular business and in the affairs of state in a quite unchristian way. The line of thought Dr. Herron has pursued is suggestive and helpful. The book marks a tendency of the time, and will do something to indicate the right way out of our social troubles.

Beckoning from Little Hands: Eight Studies in Child Life. With Designs and Drawings by the Author, and with Process-Work Copies from Photographs. Philadelphia: John D. Wattles & Co. Price, \$1.25.

The little child is the masterpiece of creation. He is at once pupil and teacher. There is much we have need to teach him; he certainly has great lessons for us. No one can be considered accomplished until he has come under the tuition and influence of childhood. Though the child is open and ingenuous, we find it hard to understand him. Froebel led the way; many have attempted to follow, with indifferent success. In the child-world there are great traits of undiscovered country. The present volume contains a series of sympathetic studies. The chapters afford perspective views of truth revealed in the unfolding of childhood. They show one how to study the child-life and to be helpful in its development. The author is an admirable observer and student of child-life, and has a delightful way of setting forth the lessons learned therein. The style is at once chaste and animated, and the little narratives are simple, luminous and instructive. The reader feels that he has, for the first time it may be, got into the child-world, and come to read and know the real child-character.

Luther Halsey Gulick. By Frances Gulick Jewett. Boston and Chicago: Congregational S. S. Publishing Society. Price, \$1.25.

This delightful book contains an account of the life and labors of an itinerant missionary, born in the Hawaiian Islands, educated in New York, and a pioneer in Micronesia, with after service in Japan and China. In the book the reader is taken more or less widely over these strange and interesting fields. Our interest is first in the man, then in his remarkable work. The story, told by a daughter, possesses more than ordinary interest, and will be welcomed by all who wish to understand more fully about the amazing triumphs of the mission cause in our century.

God's Parable, and Other Poems. By Susanna Massey. New York: G. P. Putnam's Sons. Price, \$1.00.

The sixty or more brief poems contained in this volume possess much real merit. The author, in sympathetic touch with nature, reads the lessons for human life out of the great story book and gives them graceful and forcible expression in her verse. The longest of these poems gives title to the book. There is depth and feeling in it. The sonnets at the end of the volume are serious without gloom and deep without being obscure. "Footsteps on the Stair" is full of old memories, while "Across the Dunes" presents pictures of human life.

Dame Prism. A Story for Girls. By Margaret Harriet Matthews. With sixteen full-page illustrations by Elizabeth A. Tucker. New York: Frederick A. Stokes Company.

This book contains the story of some children about whom there was a mystery, which is cleared up in the unfolding of the account. Besides the main thread of the tale, various fairy stories, always interesting to children, are interspersed. Many a bright girl will manage to pick out some of these plums, even though the rest of the pudding be left. The tale is pure and elevating, and furnishes lessons important for girls to learn.

Alison's Adventures; or, The Broderick Estate. A Story for Girls. By Lucy C. Lillie. Philadelphia: Porter & Coates. Price, \$1.25.

The author's name is a guarantee of the excellence of this book. She knows the dangers and the safeguards of girls in the formative period of life. The book is written in a lively and attractive style, and the characters are drawn with much skill. The first sentences gain attention, and the tact of the writer holds it to the end.

The Face and the Mask. By Robert Barr. Illustrated by A. Henke. New York: Frederick A. Stokes Company. Price, 75 cents.

In our busy age the short story is in high demand, but is more difficult than the longer one. The French excel in this kind of composition, their short stories having at once spirit and sense. Of late the short story has grown in favor with American authors, and the produc-

tion has greatly increased. Many of them, especially those written by women, have been sketches of social types. This volume of Mr. Barr contains a collection of twenty-four short stories distinguished for pith and humor. They are very varied, and are suited for ten-minute reading.

Geese's Trap: The Lambs in Field Street. By Josephine K. Baker. Boston: Congregational S. S. and Publishing Society. Price, \$1.25.

This attractive book cannot fail to move the heart of the young reader to a wider philanthropy. It will take him outside the family circle and interest him in the people in the next street as well as those in his own. Field Street was dingy, and yet people with real and noble hearts lived in it. The story is well written, with much insight into character, and is healthful in tone.

Handbook of Emergencies and Common Ailments. By E. F. Bradford, M. D. Boston: A. B. Knapp.

Dr. Bradford has here furnished a popular manual which must prove valuable to families and individuals. He does not attempt to deal with the dangerous diseases; the book simply covers emergencies and common ailments. Of these it concerns every individual to have some knowledge, even though he may not become an expert. In cases of injury, accident, poisoning, or sudden and painful attacks, the knowledge here given of approved treatment may prove the means of saving life when the physician is not at hand. Every person should know how to

(Continued on Page 14.)

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THE CONFERENCE.

(Continued from Page 4.)

one still that gaining knowledge is a good thing, but saving souls is better. D.

Montpelier District.

Montpelier Seminary.—Anniversary week at this, formerly known as Vermont Methodist Seminary, commenced and ended with the brightest and best of June weather.

On Sunday, June 9, the annual sermon was preached in Trinity Church by Principal E. M. Smith, D. D. He took for his text Matt. 20: 21: "And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit the one on thy right hand and the other on thy left in thy kingdom." The speaker said he took this text because he wished to break away from the usual course of preaching on some great doctrinal or philosophical truth, for he had a few plain, practical teachings to impress upon their hearts. Then in a forceful way he showed the use and abuse of ambition. He aimed to arouse the class to a sense of their opportunities and urged them to watch the world, for it would stand watching. The large class of '95 marched out under the spell and influence of their principal, determined to make the most of themselves in the great battle-field of life.

On Monday and Tuesday the annual examinations took place before the full board of conference visitors, who were highly gratified by the work which had been mastered by the scholars. We were glad to find that the students are so well drilled in a knowledge of the Scriptures.

The Commercial department, though somewhat new, is very efficient and affords as good an opportunity to our young people for being fitted for active life as can be found in northern New England.

The prize speaking on Tuesday evening was remarkable for the number of contestants, the good selections, and the splendid rendering of the same. Four prizes were awarded—two to ladies, and two to gentlemen. The first prize was carried off by Miss Mae D. Smith, who recited "The Famine" by Longfellow, in such a way that the chairman of the judges, Rev. Chas. E. Davis, said in awarding the prize: "Her conception of the piece was faultless, and her rendering of the same was almost faultless." The second prize was won by Miss Myrtle A. Aldrich, a blind girl who graduates this year. It was very pathetic to see her led upon the platform by Mr. W. B. Hinkley. She is a very bright girl, with the face of an angel and the voice of a saint. Mr. W. B. Hinkley won the first prize for gentlemen and Mr. S. L. Putnam the second.

On Wednesday morning the address before the alumni was given by Rev. Charles E. Davis, A. M., of Melrose, Mass. It was an eloquent, thoughtful and almost prophetic production, which will long be remembered and felt by those who heard it. Wednesday evening the annual concert was given to a crowded and delighted house, but music cannot be reported; it must be heard to be appreciated; but that concert showed to the world that they teach music on the Hill.

On Thursday morning the graduating exercises took place, which reflected great credit on the graduates, teachers, and the Seminary. Twenty-three received diplomas in the various courses, besides thirteen who received suitable diplomas in the Business and Short-hand courses. The alumni banquet followed the graduating exercises. It was held in the Pavilion Hotel. The after-dinner speeches, which were up to date and forceful, proved that the old Seminary with a new name has many friends who hope to prove their friendship in the days to come. In the evening the principal's reception was given in Seminary Chapel, which was largely attended and a fitting close to a most enjoyable week.

Thus ends another chapter in the Seminary's history. The clouds are lifting, the prospect is brightening, and Montpelier Seminary's future is flattering, but cannot yet be told.

A. H. WEBB, for the Committee.

New England Conference.

Boston South District.

Boston, Baker Memorial.—At the morning service of Children's Day, the pastor baptized ten children. Two of them bore respectively the honored names of Matthew Simpson and John Wesley.

Boston, Stanton Ave.—Rev. J. P. Kennedy has begun his pastorate here with many successful omens. He is already secure in the cordial esteem of his people. Dr. J. H. Mansfield, presiding elder, held quarterly conference and preached here last Sunday morning.

Boston, Winthrop St.—Last Sunday was Children's Day. It was appropriately observed. Rev. E. M. Taylor, the pastor, is to be one of the Convention speakers at the great Epworth Convention in Chattanooga. He also is engaged to preach in the Convention city on Sunday, June 30.

Mattapan.—Mr. Ira W. Le Baron, local preacher at Baker Memorial, occupied this pulpit last Sunday morning in the absence of the pastor, Rev. W. A. Mayo, who was away on Church Aid business.

West Roxbury.—Dr. Daniel Dorchester occupied the pulpit, Sunday morning, June 9, preaching a very instructive and inspiring sermon. Drs. Hamilton, Brodbeck and Dorchester have kindly offered their services to assist in the new church enterprise. Several times since Conference the chapel has proven too small to accommodate the people. Children's Day was observed in the evening of June 8. The collection was \$15. The two collections taken this year—Freedmen's Aid and the Children's Educational—amount to 50 per cent. of the entire amount for all the collections of last year, and a little more than the entire amount paid two years ago. Rev. W. B. Hollingshead, pastor.

Whittier.—Children's Day, June 9, was a time of great interest. The pastor preached in the morning on "Methodism as an Educational Force." The program issued by Dr. Payne was used most successfully in the evening. The collection for Education was \$24—a very great advance. Rev. J. H. Tompkins, pastor.

Worcester, Park Avenue.—The meeting of the Social Union with this, one of the very latest of our Methodist ventures in Worcester, on Mon-

day, June 10, was particularly pleasant and entertaining. To be sure Mr. Sanderson has started off with the determination that there shall be no eating and no hand or foot applause in this edifice and, at first, it seems as though it would be impossible to make a spirited meeting go without these accompaniments; but we did. The house itself is a gem and a fine addition to this part of the city. It is on the famous boulevard which orthodox Worcester folks claim to be the most beautiful thoroughfare in the county. It fills a place that ought to have been looked out for long since. On this occasion the company well filled the auditorium and first heard Pastor Sanderson pray, and he was followed by a quartet of good singers from Leicester. President Charles H. Carpenter thanked the Union for the honor done him in making him the head of the association and then introduced Miss Lottie Lamson, who sang. Next we had one of those earnest, practical talks that Hon. C. C. Corbin so well knows how to give. There is no sleepiness when he is on his feet. To a guitar accompaniment, Miss Mabel Nelson sang very sweetly. We then had the pleasure of hearing our old friend and quondam Worcester preacher, Rev. W. T. Perrin. Of course he took some time in telling us of his delight in meeting old friends again and in seeing the indications of increasing prosperity, and then he told of "The Religious Gettysburg," and right interesting it was. He evidently had been making a study of the situation and his deductions and conclusions all have to grant. As a people we must be up and doing. The meeting ended with a fine solo by Mr. Ricker.

Preachers' Meeting.—The regular monthly meeting was held at Grace Church, June 10, and it was decided to adjourn over the hot months, so there will be no more gatherings of the sort till the second Monday in September. Though not largely attended, this meeting was a good one. Rev. W. N. Richardson of Webster Square presided and Mr. Cooper, the new pastor of Zion Church, conducted the opening devotions. I hope this will convince some of our African friends that we are ready to affiliate with them and are very far from the hold-out disposition that some claim to have seen. That omnivorous reader and ready writer, Rev. R. H. Howard, of Oakdale, read a paper on "Progressive Sanctification" while Rev. Geo. W. Mansfield showed how to increase the loyalty to the doctrines and usages of the Methodist Church, and, by the way, that is a very good subject and no one does any more practicing in this direction than the speaker himself. Trinity's pastor, Rev. R. F. Holway, spoke of some phases of pastoral visiting and he was followed by a general discussion.

Trinity.—On Wednesday, June 12, the Woman's Foreign Missionary Society had a thank-offering meeting, and as the star of the occasion had an address by Dr. Brodbeck, of Boston, on the pertinent theme of "The Society and Its Objects." Besides, Miss Ida Kinney read a sketch of the life of Dr. Martha Sheldon, a missionary in India who is supported by Trinity. On the evening in question, Pastor Holway was absent in Salem attending a wedding in an official capacity. To make this business square, Dr. Pickles came back from Boston Thursday night to marry one of Trinity's girls, Miss Myra E. Thayer, to Geo. R. Wardfield, Esq., of this city. Mrs. Wardfield is a graduate of the local High School and of the Framingham Normal School. For several years she has been one of our best teachers, and as her husband is one of the school committee it is just possible that he met his fate while doing his official duties.

QUI.

Boston North District.

Waltham, First Church.—Rev. Luther Freeman is strategically leading this heroic people in their struggle with tremendous financial difficulties. There is hope yet that soon the battle will be won. Meanwhile, spiritual interests are splendidly conserved and the Master's work is greatly increasing in possibilities and blessed results. Last Sunday was a most successful Children's Day.

Lowell, St. Paul's.—June 9, Rev. J. H. Weber, who last year labored so successfully as evangelist with this people, occupied the pulpit morning and evening, preaching to great congregations. The people were profoundly stirred; 15 persons went to the altar at the close of the evening service. In the afternoon 116 were received into full membership from probation—a scene not soon to be forgotten and an hour of holy interest. Rev. F. K. Stratton, pastor.

Leominster.—The pastor, Rev. C. H. Talmage, reported to the quarterly conference recently held that he had received 5 by letter, baptized 14, welcomed 21 into full membership from probation and taken 7 on probation. The North Boston District Preachers' Meeting is held in this church, June 30. Mr. Talmage announces the following for evening themes: "How to Keep Cool," "Dealing with Your Enemies," "The Good Samaritan."

Boston East District.

Worcester.—During the last Conference year 74 were received into full membership—all but five from probation. At the last quarterly conference, May 29, the pastor, Rev. A. H. Herriek, reported 365 pastoral calls made since the preceding elder's preceding visit, in the latter part of January. Prayer-meetings and class-meetings are well sustained. There is in connection with this church a good working force of excellent men and women, largely middle-aged or young. The church was once burdened with debt; but that was removed some years ago, mainly in the pastorates of Revs. G. U. Osgood and T. C. Martin. At present the church exerts an increasing influence in the community and has an excellent prospect for future usefulness.

Lynn, Trinity Chapter.—observed Sunday evening, May 26, with memorial services. The G. A. R. Post and the camp of Sons of Veterans accepted an invitation and were present in large numbers filling the body pews, while an immense audience filled floor and galleries and platform. A large choir rendered national and patriotic selections. Mrs. Cyrus Weeks thrilled the audience by her rendering of "The Star Spangled Banner." A solo was sung by Mr. W. H. McFarlane, Jr. Addresses were made by Adjt. Carey, Capt. Johnson, and Rev. W. W. Baldwin. The affair reflected great credit on the League for planning and carrying it through so successfully.

Everett.—Dr. W. P. Thirkfield occupied this pulpit last Sunday evening, speaking upon "The Great National Problem." Rev. W. H. Meredith, pastor.

Stonham.—The pastor, Rev. J. H. Pillsbury, is preaching on successive Sunday evenings a

series of sermons, called "Talks to Young Men." Last Sunday the special theme was, "Lot, the Shrewd."

W. F. M. S.—The Framingham District held its quarterly meeting in Milford, May 28. Mrs. W. C. Townsend, of Milford, opened the meeting with a devotional service of consecration. A short address of welcome by Mrs. Townsend was replied to by Mrs. D. H. Ellis, the president. Mrs. M. E. Whitmore, of South Framingham, was appointed secretary pro tem. The annual report was very encouraging. Reports from the auxiliaries were called and nearly every one responded, the reports showing a good degree of interest. Mrs. W. B. Jagger, of Franklin, read a very interesting, encouraging and instructive paper on the Italian Missions. Mrs. Ellis reported a meeting of great interest of the Mission Band of Cohasset. They took a missionary journey with Mrs. Harrison, of Worcester. A leaflet, "Her Offering," was read by Mrs. Whitmore. Mrs. Heywood, of Natick, offered a few suggestions for a model meeting: A season of prayer before going; Let nothing unnecessary hinder attendance; Never refuse to do anything one is asked to do at the meeting; Feel that the success of the meeting depends entirely upon yourself. Mrs. Gill spoke of the home work in San Francisco among the Chinese.

Mrs. S. K. Smith, of Marlboro, led the devotional service in the afternoon. A paper on the "Comparative Condition of Women in Heathen and Christian Countries" was read by Mrs. Walker, of Milford. After a solo by Mrs. Thompson, of Milford, the Mission Band of Milford gave exercises which included an excellent recitation by little Miss Townsend, the daughter of the pastor. Mrs. Bell, of Milford, sang a solo. Miss M. E. Day, of the India Missions, spoke very forcibly of that work. She said that the Epworth League Ready Workers go out to teach the boys and girls methods of work. Last year there were 13,000 added to the two North India Conferences. Their hope for the people is in the boys and girls, who are building up Christian homes. Officers were elected as follows: President, Mrs. D. H. Ellis; secretary, Mrs. A. Knight, of Milford; treasurer, Mrs. Clara Simpson. A vice president from every auxiliary was also elected.

A vote of thanks was extended to the ladies of Milford for the very pleasant manner in which the society had been entertained.

W. F. M. S.—The May meeting of the Cambridge District was held in Worthen St. Church, Lowell, on May 23. In the absence of the president and recording secretary, Miss Ada Cushman, of Cambridge, and Mrs. S. T. Brown, of Lowell, performed the duties of those officers. During the morning, in addition to the usual business, the subject of thank-offerings was profitably discussed by Mrs. Wagner, Mrs. Mudge and others.

After the inviting and bountiful lunch provided by the ladies of Worthen St. Church, the afternoon session was opened by the singing of "Jesus, Thou Alt-redeeming Lord." A Scripture selection was read by Mrs. Reed and prayer offered by Mrs. Dodge. Then followed a very interesting and instructive address by Rev. A. H. Nazarian, at the close of which he sang "Sweet Hour of Prayer" in his native tongue. A fine solo by Miss Milmore delighted all her hearers. Mrs. Wagner urged the need for a large increase in subscriptions to the *Heathen Woman's Friend*. The gratitude of the convention to its hospitable entertainers was expressed by a rising vote of thanks, after which the meeting closed with the doxology and a brief prayer by Mr. Nazarian.

Mrs. S. T. BROWN, Sec. pro tem.

W. F. M. S.—The quarterly district meeting of the W. F. M. S. met at Washington St. Church, Newburyport, Wednesday, May 29. The day was bright and charming, and the sisters congratulated each other afresh on the fact that, since our W. F. M. S. silver anniversary, all of our clouds have had a silver lining, and rainy weather is no longer appropriately called "missionary weather."

Mrs. Blase welcomed the visitors to the beautiful city of Newburyport, and spoke of its historic and literary associations; and Mrs. Wriston in her response said, referring to the fact that Whitefield's bones are buried in Newburyport, "It is a good thing for a city to hold the bones of an evangelist, but it is better to hold a living evangelist, whose work it is to lift up fallen humanity." Miss Christianity was the speaker of the afternoon, and spoke with her usual enthusiasm. The Junior Leaguers of Washington St. Church, who there as everywhere are becoming more and more a factor in our Woman's Foreign Missionary work, assisted in the exercises of the afternoon. A message of sympathy and love and high appreciation was sent by vote of the meeting to Miss M. H. Lindsay, of Lynn, who for many years has carried the missionary cause so close to her heart, and who now is confined to her home by ill-health. A. E. S.

Springfield District.

Children's Day was generally observed, June 9, by special sermons, infant baptisms and Sunday-school convocations. "The Golden Gate" exercise was used in many places. At Conway Miss Mamie Cook distinguished herself as guardian angel. The whole concert was especially fine. The collection advanced 66 per cent. over that of last year. At Feeding Hills the same exercise was used, Miss Lorce Smith taking the leading part. Mr. Moore furnished a beautiful arch. The collection reached the apportionment. At South Hadley Falls twelve children and one adult were baptized. In Grace Church 3 children were baptized. The church was filled in the morning and crowded to the opening of the lecture room in the evening at *Mitineague*. The collection was \$10. At *Williamburg* Rev. John Von Bast preached an illustrated sermon in the morning; a good concert was given by the Sunday-school in the evening. At *Holyoke Highlands* Mr. G. L. Thorpe prepared a fine arch and gates. Mrs. J. R. Parfitt took charge of the concert, taking the part of guardian. Rev. B. F. Kingsley preached an illustrated sermon, baptized two infants and received two persons by letter. The *Amherst* church gave more than double last year's collection. Pastor Squier preached on "Christ, The World's Magnet."

Springfield.—The spring meeting of the District Ministerial Association was held at Trinity Church, June 11. Rev. W. H. Knox presided at the morning session and Rev. J. H. Gaylord offered prayer. A play and greatly en-

joyed paper on "The Modern Pulpit" was read by Rev. W. F. Cook, of Northampton, who was followed by Rev. G. W. Clark, of Ludlow. Dr. T. C. Watkins was enjoyed in an address on "Out-Door Preaching," and was interestingly followed by Rev. A. L. Squier, of Amherst.

The morning session of the Preacher's Wives Association was presided over by Mrs. Henry Tuckley, who conducted an interesting question-box on topics of general interest. The election of officers of general interest. The election of officers occurred at the Laurel Park meeting in August. Mrs. H. W. Durgin, Mrs. H. B. King and Mrs. W. G. Richardson were made a committee to nominate a list of candidates for that meeting.

In the afternoon a joint session was held, which was presided over by Dr. Watkins and addressed by Dr. William Rice with a thoroughly-prepared and instructive paper on Milton's Cosmogony. The annual election resulted in making Rev. T. C. Watkins president, Rev. F. H. Ellis vice-president, Rev. W. F. Cook secretary and treasurer and chairman of the executive committee. The other members of the committee are Revs. B. F. Kingsley and W. F. Stewart. The ladies of Trinity furnished an excellent dinner to about sixty guests.

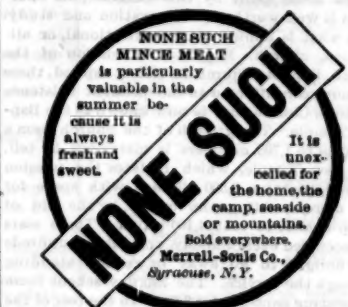
Chicopee.—Six infants were baptized on Children's Sunday. A feature of the evening concert was the distribution of souvenir fans on which the program was printed. Supr. L. E. Hitchcock was one of the speakers at the Sunday-school convention at Saratoga, June 12. The Ladies' Society served the annual strawberry shortcake supper, June 11. The occasion was made a banquet with the presiding elder for special guest. Rev. E. P. Herriek, of Grace Church, offered prayer and Dr. E. R. Thorndike spoke on "Income and Outcome." This was a profitable change from the usual custom in connection with the quarterly conference.

Holyoke, First.—Rev. W. E. Knox sailed, June 18, per steamer, "Lahn" for Bremen, Germany, in company with Geo. F. Fowler, president of the Hampden Glazed Paper Co., and Aaron Bagg, president of the Parsons Paper Co. They will visit Dresden, Venice, Rome, Munich, Paris, Antwerp and London, returning about Aug. 25. Rev. W. S. Frick will supply during the absence of Mr. Knox. Children's Day was observed June 9. Three children were baptized. The pastor preached on "Pearls."

Brookfield.—Rev. J. R. Chaffee has been given a delightful welcome. On June 2, 17 were taken on probation, 4 received in full connection and 1 by letter. On the preceding Saturday 5 were baptized by immersion, Rev. U. W. Simonsen, of Spencer, officiating. Three of the benevolent causes have been presented and good collections taken. The Children's Day collection was \$17.80. This society mourns the loss, by death, of Edward T. Polbanus, president of the young people's society.

Ware.—The W. F. M. S. held a unique concert, June 12, twenty-five children took part. One little girl, with lighted candle, took the part of a missionary and lighted the candles of the other girls, the act being accompanied by appropriate addresses. On June 16, Children's Day was recognized. Rev. A. M. Osgood preached on "Life is What you Make It." A concert was held in the evening.

Westfield.—The first quarterly conference estimated the preacher's salary at \$1,800 and house. This is \$100 above the estimate of last year. On Children's Day, June 9, 3 infants were baptized. The Sunday-school is largely increasing in attendance. D. F. G.



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Church Register.

HERALD CALENDAR.

W. H. M. S. meeting, at First Ch., Dorchester, June 21
Providence Dis. Min. Asso., at Stoughton, June 24, 25
Holiness Camp-meeting, at Underhill, Vt., June 25-30
Bucksport Dis. Eastern Min. Asso., at Ferry, June 24, 25
" " Western " " S. W. Harbor, July 1, 10
National Deaconess Conven., at Ocean Grove, July 24, 25
Maine Chautauqua Union Assembly, at
Fryeburg, July 25-Aug. 10
New England Chautauqua Sunday-school As-
sembly, at Lake View, So. Framingham, July 25-Aug. 5
West Dudley Camp-meeting, Aug. 2-13
Asbury Grove Camp-meeting, Hamilton, begins Aug. 5
Williamatic Camp-meeting, Aug. 12-19
Eastern Maine Chautauqua Assembly, at
Northport, Aug. 12-22
Sterling Camp-meeting, Aug. 19-24
North Anson, Me., Camp-meeting, Aug. 19-24
Hedding Camp-meeting, at E. Epping, Aug. 26-31

OLD ORCHARD MEETINGS:
Advent Meeting, June 29-July 3
Pentecostal Days, Dr. Bates, Pres., July 12-13
Illustrated Lectures, by Rev. J. J. Lewis, July 24-27
Christian Alliance, Rev. A. B. Simpson, July 27-Aug. 12
Salvation Army, Aug. 13-19
Portland District Meeting, Aug. 19-24
Murphy's Gospel Temperance Meet'g, Aug. 25-Sept. 30

POST-OFFICE ADDRESS.

Rev. W. T. Worth, 30 Lincoln St., Lynn, Mass.

A SUPPLY.—Rev. Wm. Silverthorne, of the New England Conference, but without pastoral charge, would like to supply some pulpits during the summer or in the time of some pastor's vacation, within one hundred miles of his present home in Gardner. Address, Rev. William Silverthorne, Gardner, Mass.

PREACHERS' MEETING at Hodgdon, Me., June 24-28.
Monday evening, preaching, D. H. Piper; alt., H. B. Nutter.

Tuesday evening, preaching, B. G. Seaboyer; alt., M. T. Anderson.

Wednesday evening, address, The Follies and Falsities of Christian Holiness, F. E. White.

Devotional exercises led by E. O. Smith.

PAPERS: The Pastor (1) In His Study, F. W. Towle; (2) Among His People, J. H. Barker; (3) In His Pulpit, A. E. Loe; The Church and the Young People, J. L. Pinkerton, G. T. Palmer, M. T. Anderson; Our Duty to the Aroostook Camp-Meeting, H. B. Nutter, M. W. Newbert, G. F. Lilley; Church Finances, the Disciplinary Plan, F. E. White, J. W. Hatch; Scriptural Justification, E. V. Allen; Our Benevolences, Supplies at Mars Hill and Mapleton; Aroostook as a Missionary Field, J. H. Barker.

Preachers are invited to bring their wives. Please notify the pastor if coming, and how, and if conveyance is wanted from Houlton.

FRED B. WHITE, } Com.
H. B. NUTTER, }

Business Notices.

READ the last column on the 15th page for announcement of the latest publications of the Methodist Book Concern.

For Over Fifty Years

Mrs. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. Twenty-five cents a bottle.

HOW MRS. WM. HENRY MAKES MONEY.

I have been so successful in the past few months that I feel it my duty to aid others by giving them my experience. I have not made less than \$15 any day for the last five months and have not canvassed any. I put notice in the papers that I am selling the Iron City Dish Washer, and people send for them by the dozen. They give such good satisfaction, that every family wants one. Dishes washed and dried in two minutes. I think any person can easily clear \$15 a day, and double that after they get started good. I don't see why anyone should be destitute. When they may just as well be making lots of money if they try. Address the Iron City Dish Washer Co., 145 N. Highland Ave., Station A., Pittsburg, Pa., and they will give you all instructions and testimonials necessary to succeed.

A SUPPLY.—Pastors requiring a supply for the summer months will do well to apply to Rev. Arthur J. Watson, of India, a student of Boston University. He is strongly recommended by Bishop Thoburn and others who have heard him. Address 19 Allston St., Boston, Mass.

BUCKSPORT DISTRICT WESTERN MINISTERIAL ASSOCIATION at South West Harbor, July 9-10.
SARASOTA: Monday, 7.30 p. m., R. T. Wychoff; alt., Chas. Rogers. Tuesday, 9 p. m., T. G. Lyons; alt., J. P. Simonton; 7.30, J. T. Richardson; alt., D. H. Sawyer. Wednesday, 9 p. m., L. H. W. Wharf; alt., W. H. Fowlesland. Sacramental service.

DEVOTIONAL SERVICES: Tuesday, 8.30 a. m., led by E. W. Belcher; Wednesday, A. H. Hanson.

ESSAYS: What is Wrong with the Christian Church? Wharf, Norton, Rogers, Kearney; How can We Promote the Efficiency of the Camp-Meeting? Richardson, Weed, Crosby, Brewster; How should the Christian Pulpit Deal with Popular Skepticism? Lockhart, Lombard, Simonton; Could the Drink Traffic be Stopped? How? Wychoff, Reader, McGraw, Fowlesland; Is the Class-meeting to become Obsolete? Campbell, Lyons, Belcher, George Brooks; What is the Epworth League, and What Ought It to Be? A. H. Hanson, Bailey, Butterfield; How can the Financial Interest of the East Maine Conference Seminary be Promoted? F. A. Chase, D. H. Sawyer, D. Smith, H. W. Norton.

The church at Gott's Island will be dedicated July 11, and it is desired that the brethren remain to take part in the services.

J. T. CROSBY, } Com.
A. J. LOCKHART, }

EPWORTH LEAGUE CONVENTION, at South Paris, Me., June 24 and 27.—Reduced rates on G. T. and M. C. R. R. The Grand Trunk and Maine Central Railroads will sell tickets to South Paris and return from all stations in Maine for fare one way. Will pastors please advise their Leagues of this arrangement?
T. C. PORTER, Sec'y L. D. E. L.

BUCKSPORT DISTRICT WESTERN MINISTERIAL ASSOCIATION, at South West Harbor, July 9 and 10. Will the preachers who plan to attend this meeting please inform me by July 3? Those coming with team, and those to be accompanied by their wives, will please so state.
W. H. FOWLESLAND.

Marriages.

PHILLIPS—ROBINSON.—At the Stanton Avenue Church, Boston, June 8, by Rev. J. P. Kennedy, Herbert W. Phillips and Susan A. Robinson, both of B.

DUNHAM—NICKERSON.—At the residence of Otis Rogers, in Boston, June 19, by the same, Franklin P. Dunham, of Nantucket, and Flora B. Nickerson, of Boston.

WESSON—HUNT.—In Worcester, May 30, by Rev. Raymond F. Holway, S. Herbert Wesson and Emma H. Hunt, both of W.

SLATTERY—FLANDERS.—May 31, by the same, Wm. Slattery, of W., and Ida B. Flanders, of Concord, N. H.

HOLWAY—LEE.—June 5, by the same, assisted by Chaplain W. O. Holway and Rev. W. D. Bridge, Rev. Louis I. Holway, of New Sharon, Me., and Sarah E. Lee, of Salem.

MILLET—PATCH.—In Salem, June 13, by Rev. Raymond F. Holway, Arthur W. Millet and Lizzie M. Patch.

ALLEN—HUTCHINS.—In North Palermo, Me., June 8, by Rev. Edwin B. Burritt, Jacob Allen, of Sedgewick, and Sarah J. Hutchins, of Freedom, Me.

NEAL—HADLEY.—In Deering, Me., June 11, by Rev. G. F. Cobb, assisted by Rev. O. C. Phelps, Orris W. Neal, of D., and Nellie Hadley, of Lewiston, Me.

BOSTON NORTH DISTRICT PREACHERS' MEETING, at Leominster M. E. Church, June 26.

At 10 a. m., devotional services, led by W. H. Adams. Does John Teach that Believers do not Sin? Alex. Dight; Memoir of W. W. Colburn, by George S. Butters; Church Benevolences, Geo. F. Eaton, D. D., At 12.30, a collation prepared by ladies of the church. At 1.30, p. devotional services, led by C. H. Talmage. 1.45, Review of Dr. Mudge on "Progressive Holiness," R. H. Howard; 3, The Claims of the Church Aid Collection, Rev. Luther Freeman.

BOSTON EAST DISTRICT APPORTIONMENTS FOR 1895-'96.

IF in the following list, P. E. indicates Presiding Elder; F. A., Preachers' Aid, or Conference Claimants; E. Education; F. A. S. E., Freedmen's Aid and Southern Education Society; Bp., Bishops; Ch. Ex., Church Extension; M., Missions; and G. O. E., General Conference Expenses.

APPOINTMENTS.	P.	F.	A.	F.	A.	S.	E.	Bp.	Ch.	Ex.	M.	G.	O.	E.
Beverly,	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Ballardvale,	1	1	1	1	1	1	1	1	1	1	1	1	1	1

BOSTON:

Meridian Street,	54	70	17	60	36	42	180	30
Orient Heights,	10	4	1	5	3	3	30	3
Saratoga Street,	84	60	17	60	36	42	180	30

BRADFORD:

Bradford,	13	4	3	10	3	3	30	3
Byfield,	21	18	5	30	10	13	60	8

CHELSEA:

Mt. Bellingham,	80	70	15	62	36	35	180	30
Walnut Street,	32	70	18	62	37	40	180	30

DANVERS, TAPLEYVILLE,

Danvers, Tapleyville,	53	27	7	30	10	12	60	10
Essex & Hamilton,	10	10	3	8	5	8	30	5

EVERETT:

Everett,	50	45	8	30	10	13	60	10
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GLOUCESTER:

Bay View,	15	18	4	10	3	3	30	5
East Gloucester,	10	5	1	5	3	3	30	5

PROSPECT STREET,

Prospect Street,	70	67	15	60	30	30	180	30
Riverdale,	36	30	8	15	8	8	30	5

GROVELAND:

Groveland,	19	5	1	5	3	3	30	5
Ipswich,	84	68	10	40	30	30	180	30

LAWRENCE, PARKER ST.,

Lawrence, Parker St.,	32	35	5	15	10	12	60	10
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LYNN:

Boston Street,	84	75	15	60	35	30	180	30
Broadway,	12	6	2	4	3	3	30	5

COMMON STREET,

Common Street,	124	125	20	90	52	60	300	50
Highlands,	4	4	1	1	1	1	10	1

LAKEVIEW,

Lakeview,	3	2	1	1	1	1	10	1
Maple Street,	52	40	9	30	10	12	60	10

ST. LAKE'S,

St. Lake's,	13	8	2	6	3	3	30	5
St. Paul's,	92	94	20	70	44	48	240	35

SOUTH STREET,

South Street,	68	65	10	60	30	30	180	30
Trinity,	32	30	5	20	10	11	60	8

MALDEN:

Belmont Church,	24	11	3	15	8	7	100	5
Centre Church,	132	135	23	81	50	67	700	45

FANKNER CHURCH,

Fankner Church,	30	8	2	3	4	4	30	5
Linden Church,	4	4	1	1	1	1	30	5

MAPLEWOOD CH.,

Maplewood Ch.,	28	30	5	10	10	10	100	8
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MARLBOROUGH,

Marblehead,	30	30	5	15	10	10	100	10
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MEDFORD:

First Church,	48	50	8	35	20	15	100	15
Trinity,	24	10	3	5	4	3	50	5

WELLINGTON,

Wellington,	6	5	1	1	1	1	30	1
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MELROSE,

Melrose,	84	75	15	60	30	30	180	35
Middleton,	12	5	2	3	2	1	30	1

NEWPORT:

People's Church,	30	30	5	15	10	8	50	8
Washington Street,	30	32	8	15	11	6	70	8

NORTH ANDOVER,

North Andover,	23	30	5	20	10	12	60	8
Peabody,	40	40	8	30	18	15	130	10

READING,

Reading,	22	25	6	20	12	11	100	10
Revere,	8	4	1	3	2	2	30	5

ROCKPORT,

Rockport,	28	15	5	15	12	10	60	8
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SALEM:

Lafayette St.,	80	80	15	60	35	35	300	30
Wesley Church,	80	80	15	60	35	35	300	30

SAUGUS:

Centre Church,	12	5	2	3	4	4	30	5
Clifforddale,	28	15	5	10	10	8	70	8

DORR MEMORIAL,

Dorr Memorial,	2	2	1	1	1	1	10	1
East Saugus,	35	39	8	30	18	12	100	10

STONEHAM,

Stoneham,	60	45	10	45	25	30	150	15
Swampscott,	16	10	4	5	4	4	40	4

TOPSFIELD,

Topsfield,	4	4	1	1	1	1	10	1
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WAKEFIELD,

Wakefield,	40	14	4	15	10	11	100	5
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WILMINGTON,

Wilmington,	15	5	2	3	4	4	30	5
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WINTHROP,

Winthrop,	42	35	6	30	14	13	120	10
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Where no contribution for General Conference expenses was made last year, the apportionment is to be met this year.

By direction of District Stewards.

FREDERIC WILLCOCKS, } Com.
W. C. WHITCOMB, }
ROBERT RAMSELL, }

Well Begun is Half Done.

All lung troubles are simple if taken at the start. At the first symptoms of any soreness or irritation in the throat, or on the lungs, take Adams' Botanic Cough Balsam, and it will nip the complaint in the bud. At all Druggists.

He who, like Abraham, believes God, and gives glory to Him by a steady faith, being fully assured that what He has promised He is able to perform, acquires unvarying victory in his conflicts with temptation and unbroken rest amid the turmoil of life. The song birds of joy sing unceasingly within him, whatever rude noises may clamor without. He has already so much of heaven while on the way thither that he may almost be called an inhabitant of the celestial country. All this will faith do for those who give up self. No others can truly believe. To renounce all is to receive all.

School of Theology of Boston University.

THE following visitors, representing their respective Conferences, were present at the annual examinations and commencement exercises, and hereby make their report to the church at large: Rev. D. Sherman, D. D., Rev. J. M. Leonard, Ph. D., Rev. G. A. Phinney, S. T. B., of the New England Conference; Rev. C. M. Melden of the New England Southern Conference; Rev. J. E. Robins and Rev. J. H. Vincent of the New Hampshire Conference; Rev. E. S. Stackpole, D. D., of the Maine Conference; Rev. C. H. Snedeker and Rev. P. M. Watters of the New York Conference; Rev. H. D. Weston, D. D., of the New York East Conference; Rev. J. D. Phelps, D. D., and Rev. T. J. Bissell, D. D., of the Genesee Conference; and Rev. G. H. C. Bain of the Troy Conference.

The School has a palatial residence in the heart of the Athens of America. Every educational facility and stimulus is at hand. In addition to the well-selected library of the School, 16,000 volumes of the General Theological Library are at the service of students, as well as the almost incomparable Public Library of Boston. Men of national reputation in all departments of thought and work may frequently be heard in the pulpit and on the platform. The city itself is a great collection of educational forces and appliances. The other departments of the University strengthen and broaden the course of study of the School of Theology. Such liberal provisions have been made that the expense of a theological training here need not be greater than in smaller institutions remote from great cities.

During the past year one hundred and fifty students have been in attendance, of whom ninety-five are college graduates. Eighty of them have been preaching in churches not far from Boston, and others have been engaged in mission work in connection with the University Settlement in the midst of the crowded mixed population of the North End. Thus theory is tested by practice.

The school is constantly increasing its reputation for broad and thorough scholarship and fearless allegiance to truth. The newest notions in theology and Biblical criticism are freely discussed, and all that is valuable in new and in old statements of faith is conserved and confirmed. The spirit of Christianity and of Methodism is here alive and shows its life by development. The aim seems to be, not so much to repeat what Wesley taught, as to teach what we must believe Wesley with his catholic spirit and progressive method would teach were he now living, with all the light that has poured down upon the church since his day. If the visitors heard something new in Biblical interpretation and in theological statement of truth, for this they are thankful and rejoice to see the day that many prophets and righteous men have longed for. The visitors have no doubt concerning the piety, scholarly ability, and doctrinal loyalty of the entire faculty. They commend especially the method of instruction whereby students are led to make independent investigations and arrive at personal convictions. Brief papers read by various students were of a very high order.

The faculty has been strengthened by the addition of Prof. Geo. K. Morris, D. D., in the department of Homiletics and Pastoral Theology. His professional work in other institutions, his successful pastorate, his helpful lectures before many Conferences and ministerial associations attest his eminent fitness for the chair he fills. The visitors feel that his students are gaining high ideals of ministerial character and work.

Prof. C. W. Rishell, Ph. D., has been called to the chair of Historical Theology. His studies at Drew Theological

OUR BOOK TABLE.

(Continued from Page 11.)

treat the common diseases. Though presented in popular form, this handbook was written by a skilled physician, assisted by Louis Lewis, M. D., a member of the Royal College of Surgeons of England.

A BREAD AND BUTTER MERE. A Sketch in Outline. By George Paston. (New York: Harper & Brothers. Price, \$1.) This sketch is spiritedly written and flows with an easy current. The scene is laid at the suburban oaklands, where many a delightful conversation occurs and the whole company feel the real touch of rural life. — PRAYERS FOR HEART AND HOME: Morning and Evening Devotions for a month. By F. H. Meyer, B. A. (New York: F. H. Revell Company. Price, 75 cents.) This little volume contains some sixty forms of prayer suitable for the closet or the family. The appropriate thoughts are given in language at once simple, clear and devotional. We never could understand, however, how a person unable to pray extemporaneously could make any good use of a form, to be used at the family altar. Nevertheless, forms may be profitably studied for material and modes of expression.

— FROM MY CORNER: LOOKING AT LIFE IN SUNSHINE AND SHADOW. By Mary H. Perkins (Dorcas Hicks). (New York: A. D. P. Randolph & Company. Price, in buckram, 50 cents.) This attractive little volume contains thirty-four brief and crisp essays on Christian truth and life. A verse of Scripture, an incident in daily life, a hap or mishap, or a condition of the mind, furnishes a text which is fruitfully and delightfully unfolded and expounded. — THE ADVENTURES OF JONES. By Hayden Carruth. (New York: Harper & Brothers. Price, in buckram, \$1.) In this little volume of stories the author makes large drafts on the marvelous. Marvels blossom out, as it were, on every bush, until the reader finds himself in a world of wonders, as astounding as that of Baron Munchausen. — FORTY WITNESSES TO SUCCESS. Talks to Young Men. By Charles Townsend. (Anson D. F. Randolph and Company: New York. Price, 75 cents.) This volume contains four discourses delivered on Sunday evenings to young men. The material for them was obtained in a peculiar way. The answers to his circular from forty merchants, bankers, lawyers, statesmen, manufacturers and scientists furnished the material for the sermons. His discourses were thus based on the testimony of forty experts in various departments of human thought and activity. His witnesses all give testimony to the excellence of the old paths and the old virtues. Self-conquest, industry, economy, foresight, courage and faith are still indispensable. — PANTOMIMES OR WORDLESS POEMS. By Mary Tucker Magill. (Edgar S. Werner: 108 East 16th St., New York. Price \$1.25.) This book is a re-issue, containing not only the old book, but interesting additions, consisting of a number of pantomimic representations of poems, plays and familiar stories. They are set to music. To the singer, reciter and elocutionist the work will have a value. — ROBERT H. HATCH'S RECITALS. (Edgar S. Werner: 108 East 16th St., New York. Price, 30 cents.) The author is a teacher of elocution, and furnishes here a choice selection of pieces for use in exhibitions, at annual commencements, and for other occasions. The compiler has found how admirable they are by use in his own work. — THE HISTORICAL POSITION OF THE EPISCOPAL CHURCH. Rev. Francis J. Hall, M. A. (Young Churchman Company: Milwaukee, Wis. Price, 30 cents.) The above was read before the Chicago University, and sets forth the usual high claims of the Episcopal Church. The author holds that his church "stands for the original of the Christian religion." As such, it has the organization, the truth and the sacraments of the Church of Christ. He emphasizes "the historic episcopate" as essential to a true Christian church. "Apostolic succession" was the old phrase. The exclusive claims made for the Episcopal Church are simply amusing to sensible people outside that body. — BEST HYMNS. With the Music. By Eliza A. Hoffman. (Evangelical Pub. Co.: Chicago.) This little volume contains 150 hymns culled from the best hymn collections and other sources. The volume is in convenient form and well gotten up. — AIR-LE'S MISSION. By Annie S. Swan (Mrs. Burnett Smith). Illustrations by Lillian Russell. (New York: Hunt & Eaton. Price, 50 cents.) A bright, stirring little story. The atmosphere is pure, the characters well drawn, and the lessons are in favor of high purpose and good living. — PROCEEDINGS OF THE TWELFTH ANNUAL MEETING OF THE LAKE MOHONK CONFERENCE OF FRIENDS OF THE INDIAN. 1894. (Reported by Isabel C. Barrows and Published by the Conference.) This ample pamphlet contains a wide range of discussion on the subject by some of the ablest men and women of the country. Among the speakers at the six sessions were President Gates of Amherst, Dr. Lyman Abbott of Brooklyn, Bishop Whipple, Gen. Howard, Mr. A. K. Smiley, Hon. H. L. Dawes, and many others. The speeches contain a variety of facts and views, and afford a quite full canvass of the whole subject. — GILBERT'S RESPONSES. Especially Adapted for Quartet and Chorus Choirs. Compiled and Arranged by J. L. Gilbert. (Louis H. Rose & Co.: 33 West St., Boston.) This book is designed to meet a felt want in many choirs. The author has had

large experience as an organist and director, and possesses every qualification for the work here undertaken. Every piece was written for the book by authors of repute and identified with the best of our church music. — THE DOCTOR, HIS WIFE, AND THE CLOCK. By Anna Katharine Green. (G. P. Putnam's Sons: New York. Price, 50 cents.) This neat little volume contains three brief stories crisply told. They make delightful half-hour reading. The language of the author is always choice and she possesses a rare gift of telling a short story. — MESSIRE, AND OTHER STORIES. By Frances E. Crampton. (E. P. Dutton & Company: New York. Price, 75 cents.) We have here a small and tastefully bound volume containing three admirable stories. The first gives title to the book, and is followed by two others bearing severally the titles of "The Wayfaring of Gloom" and "Peppo, Letty and I." The juvenile reader, to whose tastes they are adapted, will find pleasure in going through them. — THE GOSPEL IN ALL LANDS. Illustrated. Eugene R. Smith, Editor. Bound volume for 1894. (New York: Hunt & Eaton.) The Gospel in All Lands is the best general missionary periodical in America. Full in its information on the missions established by the Methodist Missionary Society, which now publishes the magazine, its pages contain selections of the most important matters from all other fields. The valuable material found in its monthly issues is well worth preserving in the bound volume. — THE LIVES OF CORNELIUS NEPOS, edited with notes and an Introduction on the Rapid Reading of Latin and the Art of Translation. By Isaac Flagg. (Leach, Shewell & Sanborn: Boston and New York.) This volume belongs to the "Students' Series of Latin Classics," in course of publication by this House under the editorial supervision of Prof. Ernest M. Pease of the Leland Stanford University and Harry Thurston Peck of Columbia College. It is a very presentable volume in form, paper, type and execution. The notes are few and placed at the foot of the page. The habit of the rapid reading of Latin the author thinks important for the student. — SYLLABUS OF PLANE AND SOLID GEOMETRY. By Webster Wells. (Leach, Shewell & Sanborn: Boston.) Though the syllabus cannot take the place of the author's Geometry, it may be of use to the teacher as a brief form and to the student for review. — THE ADVENTURES OF FERDINAND TO MAMBO. By Leamos. (New York: The Irving Company.) "The Adventures" are given in the supposed letters of Tomasso. He writes from Mexico about 1517-1522, and his letters are designed to be a picture of the country, the condition of the native people, and his adventures among them. — AN INTRODUCTION TO THE STUDY OF ENGLISH FICTION. By William Edward Simonds. (Boston: D. C. Heath & Co. Price, \$1.) This little book of 240 12mo pages contains a general introduction to the English writers of fiction and selections from the texts of representative authors. The introduction gives some account of the old English story-tellers, the romance of the Court of Elizabeth, the rise of the novel, and the tendencies and schools of today. — LITTELL'S LIVING AGE. Bound volume, October-December, 1894. (Boston: Littell & Co. Price, \$2.75.) The bound volumes of *Littell* make a substantial and attractive library. The range of subjects is very wide in history, biography, fiction, art, science and criticism, and the treatment is always of the ablest. It is light enough to be readable and solid enough to be instructive. A person who should devote himself to these volumes alone could not help gaining an important education. — DEW DROPS: Comprising new songs and hymns and songs for young singers. HYMN SONGS FOR THE SUNDAY-SCHOOL, YOUNG PEOPLE'S MEETINGS, THE CHURCH AND HOME. The former was prepared by E. E. Hewett, J. R. Sweney and W. J. Kirkpatrick; the latter by Lewis Lindsay and James N. Clemmer. (John J. Hood: 1024 Arch St., Philadelphia.) These books are both excellent in the selections and the arrangement of the music; the new work is good; the selections from the old are judiciously made. — JOHN HORDEN, MISSIONARY BISHOP: A life on the shores of Hudson's Bay. By Rev. A. R. Buckland, M. A. (Thomas Whitaker: New York. Price, 50 cents.) This little volume, containing the life of Bishop Horden, has in it the elements of adventure and romance. The laborious prelate pushed to the last habitation of man along the shores of Hudson's Bay, in his desire to pick up the Eskimos of the region. The story of his labors takes the reader constantly over new and strange ground, and makes him acquainted with the most curious specimens of the human race. Besides being a chronicle of missionary labor, the book, carefully prepared and well written, reveals a strange country and its various peoples from Winnipeg to Fort Churchill on the west bank of Hudson's Bay. In 1851 the Wesleyan missionary withdrew from Moore Fort, and Horden, under the Church Missionary Society, occupied the field. His missions are spread far and wide among the Indians of various tribes.

Magazines.

— *McClure's Magazine* for June contains a good list of articles. Cleveland Moffett leads, on "Life and Work in the Powder Mills." Kipling has a story entitled "My Sunday at Home." E. J. Edwards contributes an article on "Grant Before He Won His Stars." "The Hour and the Man" is a tale by Robert Barr. The "Human Documents" are taken up again.

An account is given of the meeting of Napoleon III and King William at Sedan; also Gen. Sheridan's observations on Sedan. Of "Lincoln's Journey to Washington in 1861," Col. A. McClure gives "The Night at Pittsburgh." (McClure: 30 Lafayette Place, New York.)

— *Education*, a monthly, in which the science, art, philosophy and literature of education are considered, has, in the June number, a good list of brief articles. "Early Education in Massachusetts Town" (Watertown), "The Question of Salaries," "The Nature and Purpose of Nature Study," and "The Use of the Type Writer in Schools," are some of the titles. (Kasson & Palmer. Boston, Mass.)

— The *Phrenological Journal* for June has for a frontispiece a picture of Charles A. Dana, with a study by Dr. E. C. Beall. A "Study of the Hand" is full of information about that member, in the direction of palmistry. "Human nature," "Healthful Child Culture" and the "Science of Health," are among the other titles. (Fowler & Wells: 27 East Twenty-first Street, New York.)

— The *Forum* deals only in first-class matter. Thoughtful readers find the *Forum* indispensable to a good understanding of current movements, thought and men. The June number has a dozen valuable articles. Gen. Walker leads in an able paper on "The Growth of American Nationality." The silver question has an airing by W. H. Harvey, the author of "Coin's Financial School," and Hon. J. D. Warner on "The Grotesque Fallacies of Free Silver." Dr. Charles L. Dana, in glancing at Nordau's book, thinks we are not degenerating very much; and E. V. Smalley declares there is only small hope for the arid West, even by irrigation. E. P. Powell shows that we have quite an American system of education in fact. McCarthy furnishes a study on Joseph Chamberlain; and Dr. Gould shows that better housing is necessary to cure the slums. (The *Forum*: 111 Fifth Avenue, New York.)

— The *Popular Science Monthly* for June is an unusually good number. It contains Dr. White's closing paper on "New Chapters on the Warfare of Science." H. T. Newcomb discusses "The Decline in Railway Charges;" B. W. Evermann, "Trout in the Yellowstone River." A. B. Ronne gives the evils of "The Spirit of Militarism." "The Psychology of Woman," "In Summer Star-Lands" (by Mr. Service), and "The Irritability and Movement of Plants," are other titles. The departments contain much valuable matter. (D. Appleton & Co.: New York.)

— The *Book Buyer* contains a summary of American and foreign literature. The fresh issues are noted, and subjects of current literary interest are treated by competent writers. It contains a portrait and sketch of Julian Ralph. "The Literary Affairs of Boston," "The Whittier Bibliography," "Printing in England," "A Singular Figure in Political History," are among the other titles. The newest books are noted and characterized with good judgment. (Charles Scribner's Sons: New York.)

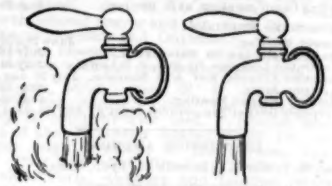
— *Music* for June contains a good list of valuable articles. It has for a frontispiece a portrait of Edmund Schuëcker, the harpist. E. B. Perry leads in an article on "Pure Music," and he is followed by others in papers on "Certain Inherent Difficulties of Musical Criticism," "Singing and the Wagner Opera," "Music in North America," and others. (Music Magazine Co: 1402-5 Auditorium Tower, Chicago.)

— *Popular Astronomy* for June has interesting leaders on the "Micrometrical Measures of the South Polar Caps of Mars," and "Spectroscopic Observations on Saturn." W. J. Hussey contributes a study on "The Lunar Eclipse of March 11, 1895," and H. C. Russell tells of the "Progress of Astronomical Photography." (Northfield, Minnesota.)

— *Donahoe's Magazine* for June contains a good variety of articles, well written. David Mitchell contributes a suggestive article on "Building and Loan Associations;" Baring-Gould writes of "Cremation in the Past;" and Clarence Hawkes measures "Ruskin as a Poet;"

A non-Catholic gives "Catholic Points for Protestant Thought," confessing Protestant sins and making a fair showing for the Catholic Church. The number is unusually full and fresh. (Donahoe's Magazine Co.: 611 Washington St., Boston.)

— The *North American Review* is a first-class magazine. The matter is always timely, and ably treated. The June number contains two symposiums of great interest: Nordau's theory of Degeneration is touched from three sides: Kenyon Cox gives the painter's view, Anton Seidl the musician's retort, and M. W. Hazeltine has "As to the Age-End of Literature." The Silver question has a double treatment, viz., the attitude of Germany and of Mexico on the subject. Muhiell has a thoughtful and useful article on "The Power of Wealth in the United States," and Cabot Lodge defines the Monroe doctrine in its relation to the Venezuela affair. Gen. Gibbon thinks West Point can be made more useful; Elizabeth Bisland considers "The Modern Woman and Marriage;" Albert D. Vandam has another article on the "Present History of the Second Empire—the Renovation of Paris;" and Charles Dickens the younger has further sketches of his father. (North American Review, 3 East Fourteenth St., New York.)



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Obituaries.

Dillingham.—Died, at Lisbon, N. H., Thursday, April 25, 1896, Mary Ellen, wife of ex-Governor William P. Dillingham, of Waterbury, Vt.

The announcement of the death of Mrs. Dillingham came very unexpectedly to her friends in her Vermont home. It had been understood that in the quiet and seclusion of her sister's family in New Hampshire she was seeking rest and recuperation from a malady to whose intensity she had not long ago yielded up the activities of a busy life. With the return of spring's restorative sunshine and warmth, her wide circle of friends had hoped to welcome her back in recovered health and strength to social companionship and to the scenes of her usefulness. So the tidings that the silver cord had been suddenly loosened, came with a startling painfulness to illustrate afresh the uncertainties of human life. Her husband had but recently left her side for a brief space and was in Waterbury, with no thought that the great crisis was nigh, and her son was at school in Massachusetts. To neither had the angel of death given timely warning of his coming. A singularly united and happy family in life, the pathos of the separation is deepened by the fate that widely parted them in death.

Mrs. Dillingham was the daughter of Rev. Isaiah H. and Charlotte R. Shipman. She became the wife of Mr. Dillingham, Dec. 24, 1874. In all the affairs of the social, religious and charity-working life of Waterbury she had for twenty years been an exceedingly interested and active factor. Without cant or ostentation, simply and naturally and untiringly as the sun, light and the refreshing showers work, she wrought. Particularly lovely was her interest in the young girls of the village. Her solicitude for their welfare knew no sect or creed. She interested them in wholesome mental culture and all else that was good. She was not a school-mistress over them, but a delightful elder sister, studying with them, joining in their amusements, sympathizing in their trials, rejoicing in their triumphs, leading and encouraging them in systematic, persistent efforts at self-improvement. With her this work was no fitful fire, but a steadfast flame, kindled anew each year, and burning with grateful light and warmth till life's store of fuel ran low. There were tender recollections and loving tears over the cold ashes on the old familiar hearthstone. The poor and needy will remember Mrs. Dillingham as one who gave them generous and thoughtful relief, the sick and infirm as one who found time amid the duties and pleasures of life to bring them words of sympathy and good cheer. Mrs. Dillingham was not an ascetic. She loved social life with a rational love and enjoyed its gaieties. She was vivacious, ready for the rally and quick at repartee, and where she was present mirth was a welcome guest. Her old associates in the wider circle of her acquaintance will miss a genial and ever welcome spirit. The best elements in a person's life and character are not always exhibited to the public eye. In the seclusion of the home, in the privacy of the domestic circle, qualities of the heart and soul unfold, which become the tender heritage of surviving kin. Very rich and fragrant is Mrs. Dillingham's legacy of the graces veiled from the outer world. A good and useful existence, filled with wholesome sunlight even to "life's last glow" was Mrs. Dillingham's.

Funeral services, largely attended by a mourning community, were held at Waterbury, Rev. W. R. Davenport, assisted by Rev. W. M. Newton, officiating.

Messer.—Mrs. Eliza Messer died at Union, Me., at the old home, Jan. 7, 1896, aged 89 years and 8 months.

Mrs. Messer had for many years been a faithful Christian. She, with her late husband, Parker Messer, united with the M. E. Church in April, 1844, and continued a faithful and useful member of the church militant till called to the fellowship of the church triumphant. "Blessed are the dead which die in the Lord." G. B. C.

Martin.—Mr. Isley Martin died at Union, Me., Feb. 17, 1896, aged 89 years.

Until three weeks before his death, Mr. Martin was quite well and vigorous, retaining his faculties to a remarkable degree, and but for an accident might have completed his hundredth year. In attempting to go to the shop where his son was at work, he slipped upon the ice and fell, breaking his hip. Nothing could be done to repair the injury. Everything was done that could be for his comfort, but at his advanced age, it was impossible for him to rally from the shock.

He became a Christian early in life, and for more than half a century had been a faithful and useful member of the M. E. Church. The Saviour whom he trusted and served in life, supported him in the valley of death.

There was a large gathering at his funeral. "The memory of the just is blessed." G. B. C.

Babcock.—Mrs. Maria B. Babcock, of West- erty, R. I., died in the peace and glorious hope of the Gospel on March 21, 1896, aged nearly 50 years. She was born in Grafton, Mass., July 1, 1845, of good religious parentage.

For about thirty-five years she has lived in West- erty, where she has been highly esteemed and very greatly beloved by all who have known her. In 1862 she was married to Wm. D. Babcock. Their four children are still living.

For a long time Mrs. Babcock has been a great sufferer, but in all these dark days she found great peace and consolation in the Gospel. For twenty-seven years she and her husband have been faithful members of the M. E. Church in West- erty. J. T. D.

Lyons.—Chancy Lyons was born in Swanton, Vt., about 80 years ago, and died at his residence on First St., Swanton, March 24, 1896.

Mr. Lyons had lived in town all his lifetime, formerly upon a farm near Highgate, but for many years in the village. He was a long-time member of the Methodist Church and took an active interest in its welfare. He was an ardent disciple of Christ, always being ready to bear testimony as opportunity offered. He was a constant attendant at the class-meeting, being present within a few weeks of his death. The grace of God was an abiding comfort to him to the close of his life, and he found it a sustaining portion in his final illness.

His funeral was held at his residence, March 27, the remains being taken to Highgate for burial.

Two sons survive him and also a second wife, to whom he had been married about two years. One son, C. R. Lyons, is in trade at Highgate Centre, Vt.; the other, E. Lyons, is a merchant in Guthrie, Oklahoma. Both were present at the funeral.

The church will greatly miss him from all its public gatherings. We trust he is continued in the membership beyond. E. E. R.

Traverse.—Samuel B. Traversee was born in Derby, Vt., Nov. 15, 1830, and died March 26, 1894, in Denver, Col.

He united with the church in Milford, Mass., during the pastorate of the late Rev. Charles Young, and until his death continued to honor his Christian profession by a well ordered life and conversation. Even before his conversion Mr. Traversee's life was strictly exemplary, as his spirit was also gentle and uniformly kind. As to his outward life he had been blameless. The long companionship, however, of a devoted Christian wife, and the genial as well as holy influences of the Christian home she created and maintained for him, at length caused him to feel that his heart was in need of a nurture, of a peace and comfort, this world could never give. He yielded himself to Christ, and from that moment was a happy and confident believer. He was one of the manliest and most genial of men.

For many years he suffered much from that most distressing of maladies, the asthma; yet was sweetly patient to the last. Few men in a humble, laborious sphere have better answered life's great end than Samuel B. Traversee.

His widow, Mary E., and daughter, Mrs. Marcus J. Patterson, of Denver, Col., survive him, and are greatly comforted at once by the grace of God and fond recollections of many deeds on the part of the departed that "smell sweet and blossom from the dust." R. H. HOWARD.

Wood.—Ann Jane Ellis was born in South Woodstock, Vt., Dec. 1, 1815, and died in Aurora, Neb., March 25, 1896.

She became a Christian in early life, and united with the Methodist Episcopal Church before she was fifteen years old, and at the time of her death had been a member more than sixty years.

She was married in 1844 to Rev. Harvey C. Wood, a graduate of Dartmouth College, who was for several years a teacher and principal of Newbury Seminary and later principal of Springfield Seminary. Much of her life was spent in the West—in Illinois, Wisconsin and Nebraska—where her husband was engaged in teaching, preaching and lecturing. Much of this work was pioneering, and involved some severity of experience both for the husband and the wife; but in it all she was a helpmeet for him, sustaining, encouraging, and in very many ways aiding him and adding to his efficiency.

Mrs. Wood was a woman of great amiability and evenness of disposition, of excellent good sense and energy of character. "Strength and dignity were her clothing;" "the heart of her husband trusted in her;" "she did him good and not evil all the days of her life;" and "the law of kindness was in her tongue." Her piety was earnest and positive, but not ostentatious. She was public-spirited and was deeply interested in many religious and benevolent enterprises to which she lent her aid not of constraint but willingly.

She left five sons and four daughters, all of whom "rise up to call her blessed." There are many in New England as well as in the West who remember her with deep affection, and who will mourn her departure. Her end was peace. G. M. STEELE.

Hawkes.—Nathan Hawkes died in Appleton, Me., March 4, 1896, aged 69 years.

Mr. Hawkes had been an invalid for a number of years, but his final sickness was short. He was a good man and died in the faith of the Gospel.

His funeral was attended by the writer at the Free Church, where was gathered a large company of neighbors and friends and also the Masonic lodge of which he was a member. He was buried with Masonic honors. G. B. C.

Butler.—Charles W. Butler died at Union, Me., of consumption, March 13, 1896, aged 31 years.

Uniting with the M. E. Church April 29, 1883, for some years he took a deep interest in its growth and prosperity. He was never strong physically, and for a few years past he has found himself hampered in his work by a weak and failing body; but at the end drew near, faith triumphed and he manifested a clear trust and abiding confidence in God. How sweet to trust in Jesus! For such "to die is gain." G. B. C.

Rodgers.—Mrs. Eliza A. Rodgers, widow of Rev. S. Louis Rodgers, passed peacefully from her earthly sufferings at Springfield, Mass., March 18, 1896. She was the daughter of Elisha and Chloe Ferre, and was born in Middletown, Conn., June 24, 1829.

Her parents were active Methodists, and it was to that church she gave her adhesion when, at twelve years of age, she experienced conversion. During her maiden life she was a teacher, and for many years she held the position of principal in the Green St. School in her native town. At this period she was also active in Sunday-school work.

At the age of forty she was united in marriage to Wright Bridgman, who died in 1874. Two years after the death of her first husband she entered the itinerant life by her union with Mr. Rodgers. This marriage opened to her enlarged opportunities of usefulness, and she continued to share the blessings and duties of pastoral work until 1892, when the bond of this holy union was dissolved by death. The memory of her preacher-husband was a precious legacy to her. His portrait was near her during a long illness, and was almost the last object on which she looked when the end came.

She had resided in Springfield about two years and was a member of Trinity Church. It can be truthfully said that she had high and holy aspirations and was endowed with unusual intellectual gifts. But the body was infirm. She could not always reach the ideals she cherished, and it is sad to reflect that a mind which aimed at the highest achievement in character and usefulness should have been impeded in its upward flight by the effects of disease. She fought a hard battle in her widowhood, but the end was peace. Of her own family two brothers only remain, one of whom, Theo. E. Ferre, was present at the funeral. Services were conducted by Rev. Dr. Thorndike and her pastor, Rev. H. Tuckley. She was buried by the side of Mr. Rodgers, at Middletown, where she had been born. HENRY TUCKLEY.

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Sat., June 15. Class exercises, 7.45 p. m.

Sun., June 16. Baccalaureate Sermon by President
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Mon., June 17. Annual meeting of the Trustees, 11.30
a. m. Reception by the Literary Society,
9 p. m. to 5 p. m. Alumni Oration, Bishop John
F. Newman, LL. D., 7.45 p. m. Interview after
the lecture.

Tues., June 18. Reports of Administrations for fifty
years, 9 to 12 a. m., and 1.45 to 4 p. m. Alumni
drive, 4.30 to 5.30 p. m. Alumni banquet, 8 p. m.

Wed., June 19. Closing chapel exercises, 8.30 a. m.
Commencement exercises, 1.30 p. m. Concert by
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A. S. WOOD, Publisher, 36 Bromfield St., Boston.

Review of the Week.

Tuesday, June 11.

- W. B. Castle appointed Hawaiian minister at Washington.
- A \$1,000,000 fire in the lumber district of Milwaukee.
- The "Raleigh" to be sent to Florida to prevent filibustering.
- Inspector McLaughlin dismissed from the New York police force.
- A Russian force ordered to the Armenian frontier.
- A national combination of small telephone companies forming to fight the Bell Company.
- Two shocks of earthquake in Trieste; the people camping in the squares.

Wednesday, June 12.

- Death, at Neponset, of Elias S. Putnam, founder of the Putnam Nail Works, at the age of 72.
- A statue to Martin Luther, which has been for a long time in course of construction, unveiled in Berlin.
- Secretary Lamont approves the plans for the Hudson River suspension bridge.
- The shipment of arms, munitions, and men from this country to Cuba formally forbidden.
- The British, French and Russian ambassadors make a formal demand upon the Sultan that he disarm the Jeddah Bedouins and pay indemnity for their attack upon the consuls.
- Judge Goff's decision in the South Carolina registration case reversed by the U. S. Court of Appeals at Richmond.

Thursday, June 13.

- President Cleveland issues a proclamation against aiding the Cuban insurgents.
- Spain preparing to send 40,000 fresh troops to Cuba.
- A bimetallic convention opens at Memphis; delegates wear a "16 to 1" badge.
- Debts, and his associates in the American Railway Union, surrender themselves and go to jail.

Friday, June 14.

- Alfred Merritt obtains a verdict of \$940,000 against John D. Rockefeller for fraudulent representations on the part of the latter's agent in selling a mine.
- Civil Service rules to be extended to the Government printing-office.
- Allan Thomas, consul at Lagunayra, appointed U. S. minister to Venezuela.
- The French capture a Madagascar town.
- Gladstone receives an enthusiastic welcome at Hamburg.
- Death of Zorilla, the famous Spanish Republican.
- The 118th anniversary of the adoption of the American flag celebrated at Faneuil Hall in this city.
- Albert S. Moore, treasurer of the East River Silk Company of Astoria, L. I., charged with forgeries covering nearly \$100,000.
- The Cuban insurgents levy taxes upon the planters.
- The British government announces a protectorate over the district between Uganda and the ocean.
- Manitoba refuses to obey the federal government's order to re-establish parochial schools.
- Saturday, June 15.
- Death of Rev. Dr. Alonso A. Miner, of this city, at the age of 81.
- Mrs. Harriet Beecher Stowe celebrates her 84th birthday.
- The explosion of a boiler in the Langley Loom Harness Works, Fall River, kills four persons, injures ten, and destroys the building.
- The use of tobacco forbidden to the employees of the Boston & Maine Railroad Company while on duty.
- "Gail Hamilton" apparently recovering from an attack supposed to be fatal.
- Albert T. Abbott receives a life sentence for a felonious assault upon a Roxbury little girl.
- Monday, June 18.
- The presidents of the Central American republics to meet to form a union.
- The revolution spreading in Cuba, and Spanish soldiers deserting.
- The flying of a British flag over a private residence in Malden causes a sensation.
- A bicyclist sentenced to three months in the House of Correction in Cambridge for running over a 6-year old girl and breaking her collar bone.
- Lord Rosebery expresses a desire to retire from the cares of State.
- Spain to buy 19 vessels for patrolling Cuban waters.
- The World's Women's Christian Temperance Conference opens in London.
- The Sultan reported to have made a satisfactory reply to the powers.
- Business suspended in this city in celebration of the Battle of Bunker Hill.

A man may forget his business, his family and all the sacred obligations of a life, but the terrible pains of neuralgia, rheumatism, lumbago, sore throat, can only be forgotten after using freely of Miner's Liniment; it cures, like magic.

The special offer of ZION'S HERALD for seven months, from June 1, 1895 to Jan. 1, 1896, for one dollar, is made with the one purpose of persuading non-subscribers to put the paper to the thorough test of personal examination. The offer will remain good only during the present month.

To those of our readers who are planning to spend some time at the seashore, but have not selected the place, we unhesitatingly recommend the Bay View House at Ferry Beach, Maine, kept by E. Manson & Son. In many respects it is one of the most delightful and satisfactory hotels that we have ever been privileged to patronize. For mention of some of its peculiar attractions and advantages, see last column of page 5.

"Silent" Evangelism is the name appropriately given to a practical method of Christian work which can be adopted by any one, and might profitably be adopted by every one, eager to do good. It consists of a series of cards, printed in colors, each a typographical gem, containing a few friendly words of personal interest and sympathy with a Scripture text, for quiet presentation wherever needed—all enclosed in a neat leather card-case, and sold at rates that bring them within the reach of every Christian worker—50 cents for case and 50 assorted cards, 75 cents for case and 100 cards, etc. The cards separate are half a cent each, and are so dainty that the recipient could scarcely help being grateful for the gift of one. Write to the Silent Evangelism Association, Battle Creek, Mich., for further information. Many clergymen are using them and advocating them.

"The Student's Chart of Biblical History," prepared by Charles F. Kent, Ph. D., instructor in Biblical Literature in the University of Chicago, and issued by the Congregational Book Store, 175 Wabash Ave., Chicago, is so neat, handy, accurate, modern and helpful, that it deserves a place on every Bible student's desk. It folds so compactly into the booklet, the chronological landmarks of Hebrew history with contemporary reigns and incidents from B. C. 1020 to A. D. 70 are presented so clearly, that nothing seems left to be desired. Price, 25 cents.

Druggists say that their sales of Hood's Sarsaparilla exceed those of all others. There is no substitute for Hood's.

Our thoughts, like sharp cutting instruments, are day by day hewing and chiseling us into the shape we shall finally assume. Our deeds also determine us, and we are more or less affected by our feelings. But the thoughts are the prime operators, the most controlling factors, in the formation of character; and they are the things most under our control. Very few people realize as they should the importance of closely watching the ideas which they cherish. Life is bound up in them. We grow holy or sinful as we think about holy or sinful subjects. No one can afford to let his mind wander at random. Its habitual direction constitutes the man.

REV. MINER RAYMOND, D. D.

Rev. John O. Foster.

IT has been my purpose for several weeks to spend an evening with this great Nestor of theology, and give ZION'S HERALD the latest news from this noble veteran.

If the Lord should spare his life till August next, he will be eighty-four years of age. His has been a long, useful, and active life. He has always been at the front, and tonight he said, "I should be most ungrateful to my God if one word of murmuring should escape from my lips." We agreed with him heartily, and secretly prayed that he might be joyful and peaceful to the end of life. He is one of the oldest teachers of theology now living. His work as a teacher began sixty years ago, and has been continuous till this month. At Wilbraham Academy he was an instructor for seven years, then principal for sixteen, making in all twenty-three years in that famous old Methodist school. But his life has not been wholly spent in teaching, for he has known what the active pastorate means. Four years he preached in Boston, two in Worcester, one in Westfield; besides these supplying important charges, making ten years in all, in the active itinerant work. Six times he has been elected as a delegate to General Conferences as follows: Pittsburg in 1848, Boston in 1852, Indianapolis in 1856, Buffalo in 1860, Philadelphia in 1864, and Brooklyn in 1868. Thus he has helped to direct the interests of the church in the good and right way.

Some twenty-five years ago, when teaching here at the Garrett Biblical Institute, filling the chair of Systematic Theology, the fact came strongly to his mind, "I am spending one-third of my time in telling the students what Watson means." Then came the determination to write out his lectures and make the expression as

plain as possible, so that theology might be clearly taught and readily understood. In due time three volumes came from the press and were well received. A distinguished authority was quoted as saying: "It is the strongest defence of Arminianism we have seen." The work, somehow, fell under the ban of the Bishops, and was not long continued in the course of study for the young ministers, but all who attended



Prof. Miner Raymond, D. D.

the Garrett Biblical Institute had the rare privilege of learning in good clear English what our theology is, and how to teach it to others. Many of the alumni of the Institute, scattered over the face of the globe, have reason for profound gratitude that they were favored with such a teacher.

I reminded him tonight that I was never in his classes, for my days run back to those of Dr. John Dempster, who gave us systematic theology with the vigor of the old-fashioned type. He knew Dempster and the good work done in founding the Biblical Institute for our church.

Mary Raymond Shuman, a widowed daughter, lives just across the street from her father, and is in very comfortable circumstances. William, Samuel, James and Fred are all here, and are successful business men of Chicago. They seem to think there is but one great and good octogenarian in all Evanston, and that is "Father." It is pleasant indeed to hear children express such love for a parent. He has contemplated selling his home, but we trust he will not yet. His children will gladly see that he is made comfortable to the end of life.

But the question now, as he himself forcibly expressed it, is "What do I live for? I have asked myself this question over and over, until the other morning a voice seemed to speak within me, You live now to acquire knowledge. I arose, dressed, went into my library, took down my best books on theology and metaphysics and began a fresh study of them. I have finished one and have gone thus far, as you will see [two-thirds of the way] through Bowne's 'Metaphysics.'"

"Doctor," said I, "will you not take up your pen and give us something rich from your years of ripe experience and long studies in theology? Do you see any lines of thought that ought to be developed and attention drawn to them?"

"I may," he replied. "My thoughts are a little scattered just now, but it is possible I may do something in that line yet."

We came away from the homestead, thinking how highly many of his old pupils would have appreciated such an hour as we had just enjoyed. Few men have had such an experience as Dr. Raymond and few have made a deeper impression in theological studies.

President Ridgway, being dead, and Dr. Raymond no longer a teacher at Evanston, the question often arises, Who will fill their places? Thus far there has been no action by the board of trustees. No president has been chosen, and it is doubtful if the chair of Systematic Theology will be filled. The work of the latter has been divided and may be given in substance to the other teachers. Whether even there will be a president elected, is somewhat doubtful. A mere figure-head is not needed. There is no difficult discipline, the School is full, and what special work would ordinarily devolve upon a chief executive has been and can be easily divided among the faculty.

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